EDITOR'S FOREWORD

THE somewhat unique picture of the Taj Mahal which appears on our cover suggests that a good deal of India will appear in this present issue. We believe that our readers will not be disappointed in what they find. Not a little regarding India is to be found in articles, letters, news notes and personalia.

DR. McNaughton's story of the Bithynia High School, operating under the new Turkish conditions, will command attention ; as will President Stuart's address on China's Renaissance.

THIS January number, however, has a more general appeal than do most of the issues of the *Herald*. We believe that our readers are better satisfied when they can hear a little from all the fields rather than much from one only.

WE call attention to our editorial on "The New Department" to be started by the *Herald* and edited by Dr. Patton ; also to the statement in *Methods and Programs* regarding our two new consulting editors in that department.

OUR readers will notice at once the modest beginning that we are making in commercial advertising. The *Missionary Herald* is in a position now to command the business instinct of some worthy firms. This department will grow but not to an overshadowing degree. Fortunately the *Missionary Herald* can be more concerned with a Cause than with the amount of money it makes.

NEXT month we shall have a good deal to say regarding the Student Volunteer Movement, hoping among other things to report in part the great convention of Student Volunteers that is to be held at Indianapolis as the New Year opens.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXX JANUARY, 1924 No. 1

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE CHURCH AND POLITICS IN INDIA

WE have learned indirectly of the first instance in which the Protestant Christian community of Ahmednagar has ever encountered the problem of entering the political arena. It happened a few weeks ago. The case was that of a pastor in the Marathi field who desired to stand as a candidate for the Bombay Legislative Assembly.

A Protestant Indian Christian has never sat in that provincial Assembly. The Christian pastor referred to, being a very enterprising young man, and urged on by Hindus to make this "honorable" effort, could not help expressing his desire to his colleagues. The question naturally came up as to what would happen to his regular Christian work if he were to enter politics. Some felt that at best he would be nothing more than a stool-pigeon of local politicians. Moreover, it would seem to be a poor sort of communalism for the Christian community of Ahmednagar to be appealed to by him simply on the ground of his being a Christian.

There were two sides represented, however, in the discussions among the Christians, and particularly in the meeting of the Standing Committee of Mr. Ramkrishnapant's church. The missionaries abstained from voting, as this was a question that Indian Christian leaders themselves could decide.

By actual vote, the pastor's eager desire to run for office was approved by a bare majority. This, however, was a minority of the voting membership of the church, and quite against the judgment of the elder members.

We do not know whether the pastor actually ran or not, but, as we said above, this is the first instance in which the Protestant Christian community of Ahmednagar has been face to face with a problem of this sort. Judging from what we have heard, it was not so much a case of entering and purifying and elevating politics as it was of avoiding a wasteful mingling in politics, and of becoming a tool for clever Hindu politicians.

A BUDDHIST SETS AN EXAMPLE

PROF. ROBERT ERNEST HUME, of Union Seminary, wrote on September 29, from India, of an interesting story that he gained from one of the leading Buddhists in Bombay, Dr. Nair, who conducts a large medical hall in that city.

It seems that Dr. Nair befriended Dr. Edward Hume, a well-known American Board missionary at Bombay, some years ago, and that he aided him in such a way as to prove the reverence that a Buddhist has for a holy man, whether he be a Christian or not. The story given to Professor Hume is as follows:—

"My brother and I wanted a larger and better site for our Medical Hall. So we secured the purchase of a fine plot on New Nagpada Road, paying 1,800 rupees as first installment. The next day a member of the American Marathi Mission, Rev. Edward Hume, came and said that he, too, had had his eye on that desirable plot for the erection of a church, where people should gather for worship and prayer. He must have it. Now, he was such a holy man and wanted it for God's sake, while I and my brother wanted it only for our own belly's sake. So I let him have it. Mr. Hume danced for joy, and I, too, felt very happy, though my brother did not like it that I had relinquished the newly acquired plot. And there was some surprise that I should forthwith turn over the legal papers to that Christian missionary. Mr. Hume paid the 1,800 rupees first installment. He had to ask me to allow him more time for payment. Time passed, and he was called home on furlough without completing the payment. Moreover, the mortgage paper was carried off from my drawer by a scoundrel employee, so that I had no evidence of claim for the remaining 18,000 rupees. Some people thought I was a great fool. But Dr. Gurubai Karmarkar said to me: 'Fear not, Mr. Hume is a man of God.' Three and a half years passed before the Treasurer of the Mission sent the balance of the money with interest. But I thought it not right to take advantage of the man's financial difficulty. So I returned the accrued interest. And I have always been very happy that I could do that service."

We naturally wonder if a Christian would have done better. After having bought a very desirable plot of ground for enlarged business purposes, would he forthwith have turned it over to a Buddhist or Hindu holy man for the building of a temple or shrine, allowing the financial return to be long delayed, even to the extent of losing interest on the investment?

Dr. Nair, by the way, every evening for forty-five minutes, conducts family devotions. His wife, four women folk, four boys and young men, seat themselves on the floor around a prayer rug while the head of the family leads in singing and in prayer and remarks. Chants are intoned, accompanied by a stringed instrument. The effect is "tranquillizing upon those who join." Dr. Nair declared to Professor Hume that the Lord Buddha

remained in his heart twenty-four hours every day, and gave him wonderful peace. He cannot be far from the Kingdom of Heaven—and we cannot help wondering if he has not already been influenced by what he has heard, seen, and read of the Son of Man.

THE AMERICAN PEACE AWARD

IT is expected that the Jury of the American Peace Award, created by Edward W. Bok, will announce its selection by the first of January. We understand that then a referendum of the whole country will be taken, and it is the hope that every one interested in this important subject will send in his vote to the office of the Award, 342 Madison Avenue, New York City. The approved plan will eventually be laid before the Senate of the United States.

As our readers know, the plan chosen by the Jury will be one that to all intents and purposes provides a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars, if any such are found unpreventable.

The *Missionary Herald* is glad to express its sympathy with the great effort being made by Edward Bok and the eighty-eight organizations —civic, business, professional, religious—that are coöperating in the American Peace Award. We believe that the American people, senators as well as commoners, are truly desirous of making America a strong, uplifting force in the world, and that President Coolidge voices this general sentiment in his first message to Congress. Furthermore, we believe that whatever plan may be adopted by the Senate, as submitted by the Jury of Award, it will be a step forward toward that long-dreamed-of Parliament of Man, without which the world will never be satisfied.

Nevertheless, it is as clear now as it was nearly two thousand years ago that the Gospel of the Son of Man is the only power under heaven that can produce a peace that is a peace, and can make that peace lasting. So no matter what award may be chosen, we can go on with our missionary work among the nations through the church, the school, the hospital, the shop, and the home, believing that in so far as we are faithful to the standards of Jesus and are governed by His spirit, we shall help produce a world peace such as no number of compromising schemes and plans can possibly bring about.

If it were not for the fact that Edward Bok's plan will stir the entire nation to the consideration of a practical step toward America's entrance into some international organization, we would be obliged to say that he could have spent his one hundred thousand dollars better by giving it all to the foreign missionary enterprise of the American churches.

We have not submitted our plan for world peace. We fear that it would not have received a hearing. Would it not have been dubbed too "idealistic" and "visionary?" Eventually, however, it will have to be accepted by the people of America and by their Senate. Nor will it be five thousand words in length. It will be short and to the point: "Go ye and make disciples of all nations!"

A NEW DEPARTMENT

BEGINNING with the February number, the *Missionary Herald* is to have a new department entitled "The World's Window." It is to be edited by Secretary Patton, though his name will not appear in connection with it.

A long-felt want will be met through this department. Our readers will be kept in touch with inter-denominational and international movements as never before. Short pithy news notes, covering the world and the work outside of that which can be distinctively called the mission work of the American Board and Woman's Boards, will be found regularly in this department. Often, too, there will be such comment on these world events as only an expert like Dr. Patton can make.

We deem ourselves fortunate in this willingness of our colleague to undertake this task in connection with his multitudinous duties as Home Secretary of the American Board. His name will carry weight not only throughout the constituency of the American Board and Woman's Boards, but also in inter-denominational circles where the *Missionary Herald* is regularly read. Indeed, we feel that through this contribution of his we shall be able to be of real service in the development of that "international mind" which the American people must cultivate.

So watch for The World Window!

WANTED, A PIANO

A PIANO is needed at the Rooms of the American Board, 14 Beacon Street, Boston. It is needed for the service of prayer conducted every noon. The little baby organ has had its day and will soon cease to be. Is there not some good friend of the Board willing either to loan his piano to the Board or, better still, to give it outright? The Board would be glad to meet the expense of boxing, carting and freighting, and to keep the piano in good order. Of course, like all things Christian, it must be an *upright* piano!

THE RENAISSANCE IN CHINA[1]

By J. LEIGHTON STUART

HENRY DRUMMOND, some thirty years ago, on returning from a scientific trip, made this brief note in his diary on China: "China is an instance of arrested development. On the fair way to become a vertebrate, it has stopped short at the crustacean. The capacity for change is almost non-existent, and there is a powerful religion already in possession." That lover of young people would have been greatly delighted to know how violently every statement in his diary has been contradicted by the recent movement which has broken out in China—a great new thought tide, to use their own expression.

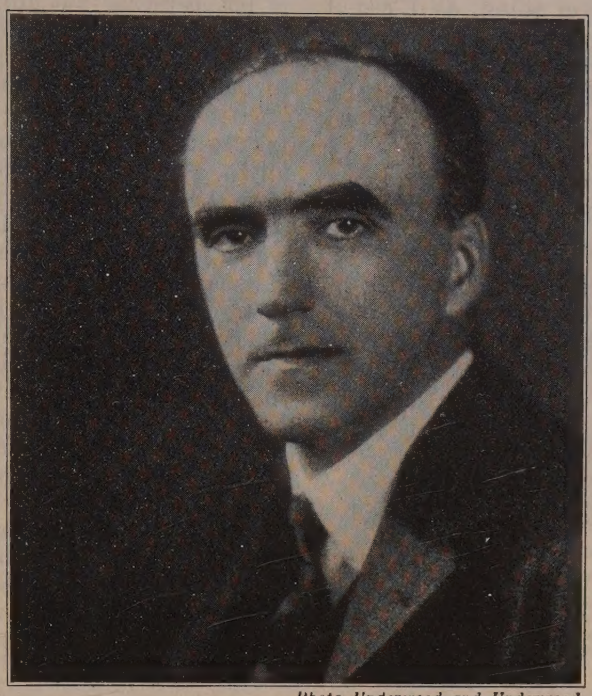


Photo Underwood and Underwood

DR. J. LEIGHTON STUART
President of Peking University

He carries the heavy responsibility of raising large sums of money for removal expenses from Peking City into the new campus.

Some day the American Board will, we trust, be able to provide a dormitory quadrangle on the new campus. This means $177,000 all told.

Peking University possesses a faculty of remarkable Christian Chinese leaders. It has tended to furnish the intellectual leadership for the Christian movement in North China.

I want to speak to you very simply about the relation of that movement to your task and my own. It has suggestions for our own work, for the significance of Christian missions under new conditions, and for the potentialities in such vital currents as this is proving itself to be. Shall we think briefly of the background, of the difference between the missionary enterprise as it appeared to those who in New England villages one hundred years ago, or more, began this great task, and of how those heathen people, as we then thought of them, seemed in every possible way far away from us and foreign? The ideas that foreign missions suggested were those of distance and danger and detachment from every other human interest, and difference in race and religion, in customs and in clothes, in language and in looks.

EASE OF COMMUNICATION

Think of how things have changed since then! Take the single development of communications. As a little boy, my parents planned to take us from the Chinese city where we lived up to Shanghai, in a Chinese boat, allowing something like a week, leaving after one Sunday and planning to get in before the next—a journey that is made now in as many hours by express train three times a day. That thing has been going on in other Eastern countries. And this marvelous increase in ease and rapidity applies not only to people, but to knowledge. These peoples are coming to us or going to other countries and among themselves in a way that vastly facilitates the spread of knowledge. I think again of the intellectual and spiritual changes that have come in the past century—the enlargement of knowledge about the world in which we live and its peoples; the application of critical methods of study—these and countless other phases of the intellectual and spiritual changes of our time as contrasted with those in which the foreign missionary enterprise was born.

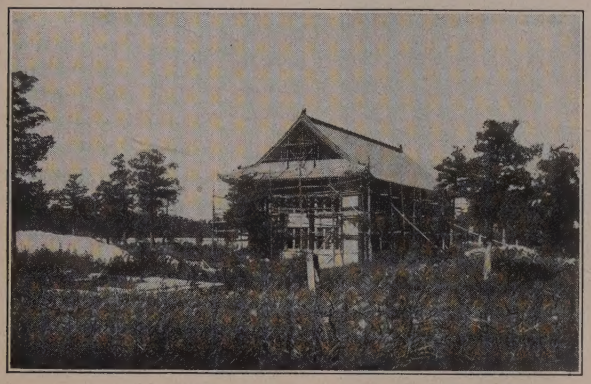
Education is a world issue, so that at last the system of study, the kind of text-books, the objects of education, are practically the same in Occident and Orient alike. Commerce has become a world issue. And so with all the other great interests of life. All those earlier motives of the foreign missionary enterprise remain as true and as real and as deep as they ever were, but they have been immensely accentuated by these new world conditions. And all these changes which make the last fifty years of human life full of more radical change than all the years that have preceded them, these new currents of thought, the impact of our Western civilization, have created this ferment of new ideas in China, this intellectual awakening with its thrilling possibilities.

POLITICAL EXPRESSION OF THE NEW MOVEMENT

Shall we think of it under various aspects? There is, first of all, the political expression of it, the most dramatic. There has recently come to the young men and women of China a new national self-consciousness, a burning patriotism which makes them quiver with shame at the impotence and the corruption of their country, its weakness, the quarrels and the bribery and the factional fighting that

[1] From stenographic notes of the address given by President Stuart, of Peking University, at the fifty-sixth annual meeting of the Woman's Board of Missions, in Wellesley, Mass., November 15, 1923.

disgrace those in power. There is nothing that we are thinking about the Chinese Government today that these young men and women do not feel with great humiliation. The most hopeful thing in the present chaos—the only hopeful thing, as I see it—is this phenomenon of intense patriotism among the students. This first showed itself in an almost spontaneous movement on May the fourth, 1919, when the students of Peking broke out in protest



THE NEW SITE OF THE SCHOOL OF RELIGION
Peking University

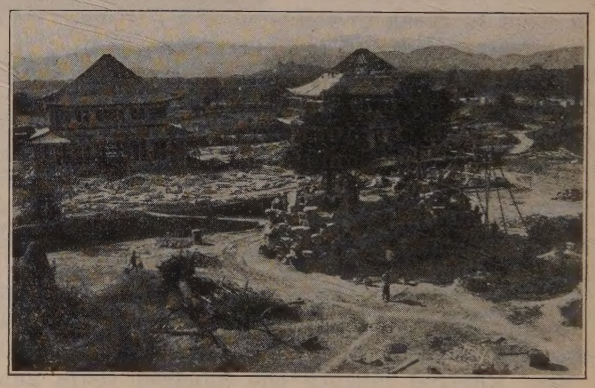
The American and British Congregationalists and American Methodists and Presbyterians are coöperating in this school as in the rest of the university. This new campus is five miles from the city gates. It is said to be the only Christian university for one hundred million Chinese.

against three notorious officials who were shamelessly selling their country to Japan. And the students, after that realization of power, indulged in demonstrations with an enthusiasm, with a selfless devotion that reveals immense possibilities—the dynamic power of a great idea. They established an organization which called a boycott against Japanese goods, which penetrated every part of the country, and was so effective that the merchants of Japan implored their Government that its policy be changed. Of course there were excesses and crudities. These young people, having found that they could protest against political abuses and disorders, determined that they had a mission to rectify other things too, first of all their own schools. And they had strikes against anything in the management of the school that they thought should be reformed. But these things were by-products of a great urge that is essentially controlled by the finest idealism. And the political future of China turns upon whether these men and women will be held to the idealism that they now hold or will themselves yield to the temptations of their predecessors; and that depends upon how many of them are controlled by high moral purpose and have the abiding motives and energies that will enable them to resist. And as you and I see it, that can come best, if not only, from Christian faith.

ITS INTELLECTUAL SIGNIFICANCE

But this movement in China among the young people is not primarily political. It is essentially an intellectual awakening, a passionate protest against everything that hampers progress, that hinders the development of their country and the welfare of their people. So in that sense it really is patriotic after all, in that their primary interest is not personal but for their country. Its watchwords are "reconstruction, revolution, freedom, truth, service." Its motto is to investigate and to test everything, to accept nothing upon authority from the past, to "prove all things and hold fast to that which is good." It attempts to abolish all those harmful superstitions and practices which have been keeping their country stagnant. One amazing achievement is a literary revolution by which they have succeeded in scrapping the old classical style of writing, and have popularized the novel idea of writing just as people talk, so that suddenly the Chinese language has become immensely more easy both to read and to write. It means that knowledge can be spread rapidly and easily. Information and new ideas can be transmitted clearly through this new medium of thought.

These eager young men and women are reading, discussing, and translating all the social and philosophical theories that are becoming current in our Western world. Of course, they are going too far in some respects. They are advocating various radical ideas just as harmful as some of the older ones which they ridicule. But taking it all in all,



VIEW FROM ROOF OF WOMEN'S COLLEGE, PEKING
A part of the new section

Yenching College has not yet moved out to these new quarters, though it has the money in hand for the purpose. The women are waiting for the men to fulfill their part of the contract.

the movement is full of hope and of life; and underlying it all runs this intense patriotism. What it may mean in the extension of knowledge, in the clearing away of at least intellectual darkness and political fogs, thrills the imagination.

ITS RELIGIOUS ASPECT

Then there is, thirdly, the religious aspect of it. It is not surprising that a movement which consisted in protesting against superstition, having seen the harmful effects of their own older faiths, should come to regard all religion as superstition, as a left-over from the past, especially when those whom they followed told them that in the West religion had become a past issue, that it was fad-

ing away, that while there was a certain momentum in the West from old associations and from sacred traditions and established conventions of life, yet it had lost its vitality and would soon die out. And when their conviction is that everything worth while is new as against old, foreign as against native, revering as they now do the trinity of science, philosophy, and democracy, and being taught that religion and science are incompatible, it is not to be wondered at that they have thought it part of their duty to their country to advocate the discard of religion. It is from these considerations that they recently organized an anti-Christian movement. It is a striking fact that this is the only religion that they thought it was worth their while to attack. They have been taught that Christianity makes for conservatism and controversy, beclouds the results of study, complicates the pure search for truth, and that therefore it is a harmful influence; and in proportion as they love their country and want to spare her the evils of Europe and America should they try to keep out and get rid of this actively propagated Christian faith.

CHRISTIANITY VERSUS ATHEISM

Almost all of these young intellectuals, except those who are Christians, are avowed atheists; and so with them, at least, the issue is no longer Christianity as against the older faiths, but Christianity as against atheism. An American admiral told me just before I left China that he had been down to see one of the great political leaders. As they talked, their discussion drifted on to religion. General Wu made the statement to Admiral Phillips that "Buddhism was for the individual, Confucianism was for the state, but that Christianity was for all mankind." It is a matter of wonderful interest that these young men are using language that reminds us strangely of the New Testament. In all their references they speak of Jesus Christ with the deepest respect. Our Lord Jesus Christ has caught the imagination of these young people, and what they attack is not so much the religion of Jesus as it is a caricature of Christianity. And the hope for us in our great task is not to think of this as one new force that must be attacked, but to think of it as an enormous potentiality. If with the spontaneous eagerness and energy which they are now devoting to these political activities or to literary reforms they could feel that faith in Jesus Christ is as necessary to their people, or more so, than any of these others, that it furnishes the moral dynamic which they realize they need, we have in them the finest possible allies. And they are beginning to feel it. This anti-Christian movement shows that they are interested, that they are hungry, and that they are looking for something in their hearts which they lack. Even now this movement, with all its promise, is passing; it is shot through with disillusionment and disagreement among themselves.

YENCHING'S CHANCE

There is no greater thing that we can do for China today than to help to furnish her the one thing which she really lacks—and that is, young men and women with the character and the capacity to serve their country rather than helplessly to depend upon her or selfishly to exploit her. Such schools as Yenching College (the Women's College of Peking University) are feeding out into the life of that nation just such young people. In the depths under the surface of political storms there is being formed the public opinion, organized more or less articulately, which will drive out all this disorder and establish and stabilize the great republic across the ocean. We can gladly and hopefully pour our lives and all the passion and all the power of our lives into this task in the name of Him who sent us to do it, and who is visibly becoming in our time already the Master of hearts, young and old, in all parts of the earth.

A BUNCH OF LIVE CHRISTIAN STUDENTS IN NORTH CHINA

POEMS FROM TAGORE'S GITANJALI

The Maiden and the Lamp

On the slope of the desolate river
among tall grasses, I asked her,
"Maiden, where do you go, shading
your lamp with your mantle? My
house is all dark and lonesome—
lend me your light!"
She raised her dark eyes for a
moment, and looked at my face
through the dusk.
"I have come to the river," she said,
"to float my lamp on the stream
when the daylight wanes in the
west."
I stood alone among tall grasses, and
watched the timid flame of her lamp
Uselessly drifting in the tide.

The Traveler

At this time of my parting,
Wish me good luck, my friends!
The sky is flushed with dawn,
And my path lies beautiful.
Ask not what I have with me to take there.
I start on my journey with empty hands,
And expectant heart.

Prayer for My Country

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and action,—
Into that heaven of freedom, my Father, let my country awake.

THE pictures on these two pages represent a few of the series of tableaux given recently by pupils of the Uduvil Girls' Boarding School, in Ceylon, to raise money for the Japanese Earthquake Relief Fund. The pictures illustrate poems from Rabindranath Tagore's long poem, "Gitanjali."

Uduvil was founded in 1824, by Mrs. Miron Winslow, wife of an American Board missionary, who soon turned it over to the principalship of Miss Eliza Agnew. It is said to be the oldest boarding school in Asia, and has had only two principals since Miss Agnew—Miss Susan Howland and the present head, Miss Lulu Bookwalter.

The enrollment, at last accounts, was 763, divided into various grades and departments. The girls are mostly Tamil, descendants of the race from South India which conquered Ceylon hundreds of years ago. They are slender, not very tall, with soft, black eyes, brown skins, straight, black hair, and pearly white teeth.

Uduvil's curriculum is full and varied; the teaching methods are thoroughly up to date—including even the "school clinic," with its physical and mental tests, to which by no means all of our American schools have attained.

A fascinating feature of the school's work is its study of music, both the Tamil and the "English," as they call it. There is a fine church choir, and there are classes of all ages which sing Tamil lyrics, folk songs, and learn to use various instruments, including the *vina*, a Tamil stringed instrument.

Probably the girls in the Tagore tableaux belonged to the school society known as the Tamil Sabai, which meets to cultivate a taste and knowledge of the Tamil literature, art, music, and historic costumes.

BITHYNIA HIGH SCHOOL, 1921–1922

First year in Guez Tepe, Constantinople. Dr. J. B. McNaughton, Principal, in the center. Mrs. McNaughton at his right; his daughter, Mrs. Markham, and Mr. Markham on his left.

THE BITHYNIA HIGH SCHOOL

By J. P. McNAUGHTON

THE name sounds ancient, but there is nothing ancient about the school. It is modern in every respect and up to date in curriculum and methods. It differs from the native schools of this country in that it is international, while they are purely national.

The Bithynia High School was opened in 1870, in Bardizag, a village eight miles from Ismid (the ancient Nicomedia). Its history is that of every healthy institution, a modest beginning followed by normal growth, gradually increasing in numbers of both faculty and students, until it became the largest and most important high school for boys, under the American Board, in Turkey.

It passed through years of financial stress and difficulty, taxing to the utmost the ability and ingenuity of those responsible for its administration, yet steady growth was maintained through its whole history. The territory from which the students were drawn stretched from Roumania and Bulgaria on the west to Persia on the east, and from Russia on the north to the Soudan and Abyssinia on the south.

The excellence of the work accomplished is now seen in the large number of its graduates who are occupying positions of responsibility where the highest character, integrity, and ability are demanded. Medicine, law, banking, and commerce have claimed an important number of these bright young men. In some of the leading colleges and schools of Turkey they are found on the professorial and teaching staffs. The ministry, too, has claimed its quota. Many have migrated to America, where they are occupying good positions.

Bardizag was a mountain village, not easily accessible, and incapable of supplying more than a fraction of the physical needs of the school. Most of the food needed was purchased either in Constantinople or in Ismid, eight miles distant.

The late war settled the question of the necessity of removal to a more suitable location. We were compelled to close the school in June, 1915. It was reopened on September 15, 1921. It is now beautifully situated, on the Marmora, in a suburb of Constantinople, in one of those fine old Turkish estates that have been developed during the last quarter of a century. The property was owned by the late Minister of Marine and Grand Admiral of the Fleet. If the prices that prevailed before the war had been current, we could not have bought this

BOY SCOUTS OF BITHYNIA HIGH SCHOOL, 1921–1922
Scout Master Markham in the center, at the top

very attractive property. It cost us a little over $16,000; while the buildings, if erected now, would have cost not less than $60,000.

The supreme need of every country is intelligent leadership. The chaos in Turkey is due, in large measure, to lack of men of culture and training who are capable of leading the people. Such schools as the Bithynia High School may become inestimable blessings if allowed to develop along lines that will bring to the front the best men of the several races that compose the empire. We have much to do for Turkey.

SWIMMING IN THE MARMORA
The boys of Bithynia High School, in the bay just below the school

SACREDNESS IN INDIA

By MARGARET S. WELLES

WE were picking our way through the narrow lanes of Holy Benares, stepping gingerly over the rivulets of dirty Ganges water running off the temple doors, where it had been thrown by the pious pilgrims, trying not to rub elbows with the long files of men and women lest we pollute them—or ourselves—crouching up against the walls to give as wide a berth as possible to the cows and bulls who had the right of way.

"Are these sacred cows?" asked my mother of our guide, a wily but interesting old Brahmin.

"Why do you call them sacred?" answered he. "All cows are sacred. You people speak of 'a sacred cow' as if some cows were sacred and some not."

He went on in this vein, but I do not remember all he said. My mind was wandering, thinking of the many sacred cows which I had seen straying about our streets, barring my way as I had walked through the bazaar, and of the miserable specimens patiently awaiting death in the refuge for old cattle near our bungalow. (To let a cow die of starvation is permissible. To kill it is the most heinous crime.)

Have I ever seen a fat cow in India? I cannot think of one now. Perhaps others could cite examples of fine specimens who give six quarts of milk a day. The word "cow" to me suggests only a loose skin stretched over a very conspicuous frame, propelling itself along on four spindling legs, looking at one with a pitiful resignation out of its dull brown eyes.

How the poor word "sacred" is mutilated and torn in this country! To have the word bandied from mouth to mouth, attached to wretched, forlorn beasts, applied to dirty, dank cities like Benares, hurts us in our innermost souls.

"Sacred Benares" is a load on my heart. Was it simply the lowering skies and dreary drizzle of an early day in February which gave me that feeling of depression? As we rowed slowly up and down the broad Ganges, first in the morning, when the ghats were alive with eager bathers in spite of the chill air, and later in the afternoon, when the only sign of color and motion was the rippling of the green waves, a cloud of depression hung over my spirits. Was it only the dirt and the crowds that made me want to hurry out of those evil-smelling lanes and temples? Dirt and crowds I have experienced in America, suffocating crowds, horrible slush, but there was never that awful weight on the heart which made me want to run away, to get out into the light and open. It was a fear, undefined but real. A great pity, a great sorrow! A feeling that made me want to cry out to the seeking multitudes: "Jesus walks through the streets of Benares as surely as he did through the lanes of Galilee. Turn unto him and be pure. Turn unto him and be holy. He loves you. Why will you not see him?"

Again on the hills of Old Mahableshwar, at the famous temple where the five rivers are supposed to have their origin, did that same feeling overpower me. It was a day to be joyous, a cool morning of blue sky and cloud, glorious views of long valleys and ranges of mountain, but I could only be depressed. There were bits of temple that were charming, but back of them were always the squalid huts, or beneath them were the whining beggars, or within them were the secular-looking priests. Undoubtedly there are priests in India of a thoughtful, beautiful nature. I can speak only of what I have seen: of the sensuous-looking priest at Benares

THE GHATS, BENARES, INDIA

reciting verses in a flippant manner to a crowd of women bathers; of the altogether worldly-looking young man who begged large alms of us for the priests of the Golden Temple, for "We are two hundred," said he; and last, of the haughty Brahmin that stalked by us as he came out of the shrine which we could not enter.

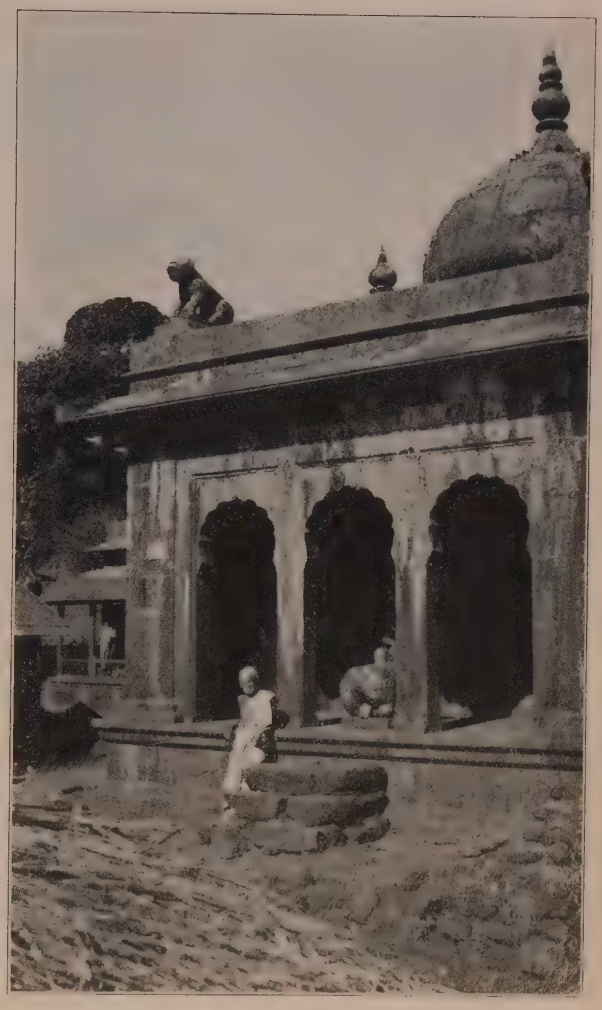
One old priest accompanied us on our rounds of the Mahableshwar temples, simple and evidently kindly, but I should not want him for my spiritual adviser. It is he who stands by the shrine to Shiva's bull in the accompanying picture.

As I stood before the shrine of the god Shiva and could see dimly by the light of a match the indistinct form of the idol within the dark recess, I tried to put myself in the place of a Hindu and to feel reverence.

When I saw the couch where he is laid to rest at night, surrounded by brass lamps, dishes, and other gifts from wealthy followers, again I tried to feel reverence; but it was only revulsion that came to my mind in spite of my efforts.

I tried to think of the idea back of the symbols, of Shiva the destroying god, Shiva who holds the love and fear of millions of Indians, Shiva the mediator between man and Brahma, but I could only wonder why, if he was a mighty god, he had to be put to bed at night and dressed in the morning, why he had to be bathed every day and fed with rice.

I would not mock, I would not scorn my brother's religion, but I do pity it. The gentle Christ, the pure Christ, the powerful Christ, the loving Christ, stands before them in no dark shrine. He stands for all mankind to see. He holds a light in his hand. When will India turn and look?



IN OLD MAHABLESHWAR

AN INDIAN LEADER GONE

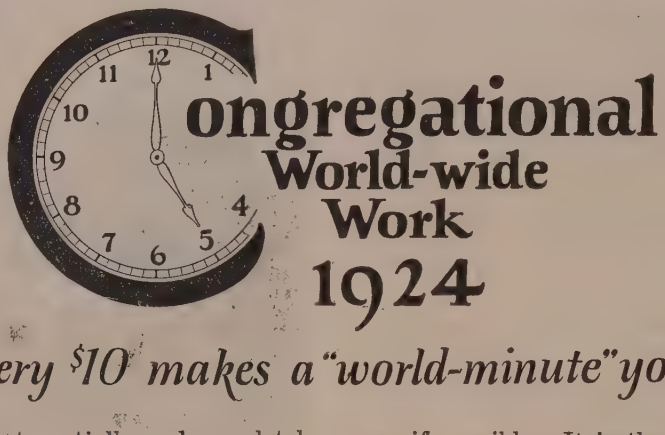
The Marathi Mission Honors Mr. Gaikwad

One of the oldest and most trusted Indian pastors of the Marathi Mission, Rev. Shetiba Gaikwad, seventy-three years of age, died in Vadala on Tuesday, October 30, 1923.

When this news came to the mission during an important business meeting, that meeting promptly was suspended, and in five Ford cars most of the missionaries and a considerable number of Indian leaders rode twenty-seven miles to that man's village in order to take part in the funeral of the simple, worthy Indian pastor who could speak no English, but who could help men to speak for and with God. Mr. Gaikwad was Edward Fairbank's closest colleague. In everything but name he was bishop of the Vadala District. Ever known for his wisdom and loving spirit, his simplicity and consecration, he was a pastor indeed not only to his own flock, but also to the pastors and missionaries of the Marathi field. He was a worthy product of Christian missions.

THE FOLLOW UP—THE ACID TEST OF A THOROUGHGOING EVERY MEMBER CANVASS

By WILLIAM S. BEARD, Secretary of Promotion



DO you really want to see the entire budget of your church—both that for local expenses and the world-wide work—subscribed 100 per cent before you commence your next church year? Read this article about the "Follow Up." It is the "Follow Up" which usually makes the difference between a budget partially and completely subscribed.

For example, when the Winnetka people went out for $50,000, after their budget for many years had been only $26,000, they came back at the end of the first Sunday afternoon with only $22,000 of the $50,000—not 50 per cent of the budget, you see; less by $4,000 than the budget of the previous year. When, however, the Canvass was completed, about two weeks later, the tally sheets showed $48,000 subscribed. The point is, $26,000—more than 50 per cent of the entire amount raised—was due to the "Follow Up."

If your church is really seeking to raise a budget adequate to meet the needs of its 1924 program, if your church intends to raise its full apportionment in 1924, it is a safe guess that you will not achieve complete success without a first-class "Follow Up."

What are the marks, then, of the "Follow Up"?

1. From the moment the Every Member Canvass Campaign is organized the Director of the Canvass must recognize the "Follow Up" as one of the methods which he must surely utilize.

From the start it must be a prominent feature of the plan. In common with all the rest of us, the Every Member Canvass Director has to deal with the world as it is. He will have to count on people being out on the day of the Canvass. He will have to reckon on some being absent from the community. Some will not have reached decisions as to the amount of their subscriptions on the day of the Canvass. Still others will have to reconsider the original subscription and increase, if both budgets are to be fully subscribed. It is simply an impossibility to see the entire constituency of any church between 2.30 and 6 o'clock on a single Sunday afternoon. Therefore the far-sighted Canvass Director will take account of these facts and, from the very beginning of the campaign, will plan for a genuine "Follow Up."

2. Every canvasser should be made to realize that he is responsible for the "Follow Up" as well as for service on the Sunday of the Canvass.

The assumption is that he proposes to work with his list of prospects until all have been seen, the story told, and an answer secured—a favorable one, if possible. It is the courage and sensible persistence and perseverance of the individual canvasser that will tell the story. Hence every canvasser must enlist for the "duration of the war" with an understanding that his work in all probability cannot be completed the first afternoon if it is done thoroughly, and that therefore he is in also for the "Follow Up."

3. But, since the average canvasser leads a pretty busy life, the Director of the Canvass must also arrange for a Replacement Squad to help with the "Follow Up."

Some canvassers can be available only for Sunday afternoon, others for only a few of the following days; therefore many churches will need to provide either a Replacement Squad with which to fill in vacancies, or else a special team to have in charge the "Follow Up."

Where a special team is to be utilized, all cards should be returned by the original canvasser to the Director on a given day, and these, then, in turn should be given to the special squad, whose business it is to complete the Canvass.

In other instances, and in line with the suggestion made in the December number of this magazine, the "Follow Up" may well be assigned to the women as one of their definite duties.

The great consideration is, not *how* the work is done, but *that* it is done.

4. In the last analysis it is the Director of the Canvass whose business it is to follow up the "Follow Up."

In the churches of smaller membership he will deal with his canvassers directly. By letter and by telephone he will be constantly in touch with them, finding out their progress.

In the larger churches he will handle the situation through the captains of the teams. For example, he will call up John Jones and say: "Did you know what James Smith's team reported yes-

terday? They brought in ten new subscriptions totaling ———. How about your team?"

The spirit of healthy rivalry between the teams will be of incalculable value even in the "Follow Up." But the Director of the Canvass must realize that he must be the inspiration and dynamic of the entire group of canvassers until both budgets are raised.

5. Before you start the "Follow Up," announce a definite time limit for its completion.

That Canvass is doomed to failure which is allowed to drag along for weeks. The Israelites of old found that the manna which was hoarded until morning was spoiled. The average Canvass won't keep long off ice. Make the canvasser realize he hasn't all eternity at his disposal, or all time either. Ten days, or at the outside two weeks, ought to see the Canvass complete.

6. Utilize special, home-made posters prepared particularly for the "Follow Up."

When the first Saturday after the Canvass arrives, prepare posters illustrative of the following comparisons: the number subscribing on the first Sunday as compared with the first Sunday of the preceding year; the number subscribing up to Friday as compared with the same period of the preceding year; the total number of subscribers up to Friday as compared with the number of possible subscribers in the parish; the total amounts subscribed Sunday and up to Friday as compared with the same periods in 1922; a graphic presentation of the amounts necessary to complete both budgets and the average subscription required to achieve this goal.

Make these posters of large sheets of cardboard. Use plenty of color. Display the posters in the church and in the church-house, in the vestibules and outside the church, or wherever they may be seen.

Utilize the church calendar. Send a special letter to delinquents. The Sunday *after* Every Member Canvass Sunday should be a significant day.

Finally, the "Follow Up" is the acid test of the real devotion and Christian consecration of the canvassers.

To be sure, the first Sunday afternoon calls demand real work. But almost anybody can for a brief period "mount up with wings like an eagle." A host of us can "run and not be weary." To be able to "walk and not faint," to plod along, call after call, until the last person is seen, the last card signed; after the first zest of the Canvass is gone, to "walk and not faint"—this is the acid test.

The Yale-Harvard football game of 1923 furnishes an excellent illustration of the spirit which ought to characterize a thoroughgoing Every Member Canvass. Both teams were trained to the minute, but when 2 o'clock of November 24 arrived, the gridiron was a sea of mud. Not only so, rain fell in torrents all the game through. It wasn't a fit day for anybody to be out, much less play football, but both teams brushed all obstacles aside. Every disagreeable and dangerous condition proved an incentive to play the game just a little harder. Harvard, with 13 points, rolled up against her, played the last 30 seconds of the fourth period, though defeated, as eagerly and expectantly as the first 30 seconds of the first. Have you and I the grit to conduct our Every Member Canvass for the sake of a better world with the same grit and punch with which these football teams gave themselves for the sake of a game?

THE "FOLLOW UP" WILL TELL THE STORY.

THE NEW DOCTOR FROM RUSSIA

Dr. Parker at Madura Hospital Receives Unexpected Help

THE patients in Madura Woman's Hospital have increased in number. For some years they have averaged monthly 100 in wards and 1,000 (new) in dispensary; but in nine months, from January to September, 1923, there were 1,100 in-patients, 11,000 new out-patients. There were 239 maternity cases, more than ever before in that period. (The 240th was a baby girl for Dr. Parker's Birds' Nest.) In September, some of the Indian Christians from distant villages came into the hospital for examination and treatment, and there were 108 in-patients, our largest number. Some private rooms were empty, but all the wards were full, with even some women on the floor. Four nurses were ill and two away on cases, so the others had "good tight work."

Dr. Katharine Scott, of the Vellore Medical School, helped during her vacation, but returned to Vellore, of course. Dr. Parker had many outside calls as well as the hospital charge. Then, through the office of the Governor of Madras Presidency, it was learned that Dr. Ellen Schmotin, driven from Russia by the Revolution, was looking for a position. She had studied in Switzerland; since leaving Russia, she had worked in Armenia and Persia in epidemic hospitals, in Busra, and was then in India, on the Northwest Frontier, eight days' journey from Madura. The Hospital Committee made a tentative arrangement for her to come to the relief of Dr. Parker, and she reached the hospital October 18.

Dr. Parker says of Dr. Schmotin: "She learned the Tamil alphabet in two days and began to read. She can talk with patients in fourteen languages. She likes maternity work and does not care for surgery, so I have given her the whole maternity block, have kept the surgical, and we divide the medical."

While Dr. Schmotin's coming was a "relief measure" under the crowded conditions at the hospital during the autumn, it is possible that a permanent connection may later be arranged.

MISSIONARY LETTERS

FORD, FUN—AND FRIENDS, IN INDIA

"Now just a word about the Ford car. It is here and running—beautifully. The other day it took me to Sirur, an important station thirty-two miles away, where I conducted the Sunday service. Afterwards I brought back from Sirur to our Nagar hospital a sick woman and a critically sick little girl. A week ago I'll venture to say that the Ford gave as much of pure joy as ever a car gave in a single day. We had planned a picnic for our High School dormitory boys to 'Chand Bibi,' a fine bare hill which lies six miles from Nagar, rising 3,100 feet above sea level and 1,200 above Nagar itself. It gets the name from Nagar's 'Beautiful Queen,' who is one of the romantic characters of Indian history. On the summit there is the truly remarkable great palace-tomb of Chand Bibi. After hundreds of years this is in perfect repair today, and its great stones, many of them twelve feet long, speak of an engineering skill of a rare order.

"The exams were just over. It was a holiday, and eighty-four boys were going with us to Chand Bibi. Most of them were big enough to climb the ridge and to walk along its stony top to the summit. But there were thirty little fellows in the group, from eight to eleven years old, who needed some help. We were sending a two-wheeled bullock cart with the boys' dinner, and in this eight boys could manage to sit at one time.

"The plan was to let the smaller boys take turns walking and riding. But when I looked at the group of thirty-two little fellows, ready to start, one glance was enough to show me that they needed more help than the one cart could render; so I gave up the tramp and went to get out the car, picking out six, eight, and nine-year olders for my first load. I wish that you could have seen how the lucky six shouted and ran to the car. They didn't wait for anything, but swarmed in over sides and doors. And when we actually started, I never heard more spontaneous expressions of pure glee than theirs. It was their first ride in an automobile! How their eyes danced and how their tongues wagged!

"Soon after starting they said, 'When we get back we're going to wash the car.' This was the way in which they were going to show their appreciation of being the first group to get 'a joy ride.' Their turn took them to the Durga, an interesting garden with a beautiful large Mohammedan summer house and a tomb in which part of the body of the great Mogul Emperor—Aurangjeb—is buried. Aurangjeb died in Ahmednagar while conducting an unsuccessful campaign against the warlike people of this region. Part of his body was taken to be buried in an imperial burying ground, but part was left here, and the tomb and garden form one of the most interesting spots about Nagar.

"From the Durga on to Chand Bibi I had another happy company, this time of nine. Two sat beside me and one on the floor at their feet, and six crowded in behind.

"We had a fine day, climbing the building, clambering over the hills, singing, scouting, doing stunts. Their picnic lunch was simply their ordinary meal. I added seven dozen big country bananas so that each boy got one. That was enough to make a special treat. Coming home I took in the car, in two installments, another fifteen boys, grinning from ear to ear in pleasure at their first motor ride.

"Soon after we reached home, tired and ready to be quiet for a while, up came that first group of boys smiling and saying:

"'Sahib, where's your car? We want to wash it.'

"Well, I didn't let those tired little boys wash the car, but I told them how much I appreciated

THE PICNIC ON CHAND BIBI

Mr. Alden Clark's topee rises against the tree in the back of the picture. Modest as ever!

their coming. They had, in coming up in this way, said about as pretty a 'Thank you' as ever I'd been given. And all the other eighty boys seemed to have had an equally good time.

"That was on Friday. On Sunday night the boys called me over to the dormitory to tell me that they had decided to form a new Christian Endeavor Society—they haven't had any for some time. I asked them what they wanted a society for, and one said, 'To get to know God better,' but several said, 'In order to learn how to serve'; and apparently this new society had back of it a lot of fresh enthusiasm for service. I wonder whether there was any connection between that day of healthy fellowship on Chand Bibi hill and this new impulse to service? I don't know, but I think that there was."

August 22, 1923

Alden H. Clark,
American Marathi Mission,
Ahmednagar, India.

CHRISTIAN TEACHERS CONFER

"Last evening we held a conference of the Christian teachers of the college. We are thirteen in number now, and it was felt that with such a large number of Christian teachers we ought to be able to do some constructive work and exert a very strong and definite influence in the college. There is a fine spirit among the teachers, most of whom are young men, active, with initiative. We are dividing the Christian students into groups, ten to each teacher, and then the teacher will get in personal touch with those students and try to help them in their Christian life. This year we have started conducting Sunday evening services at the college. We have a large number of Christian students, some 130, so that we felt it was time for us to hold services here at the college every week. The attendance has been fairly good, and we hope that it will grow. But we do miss so much in not having a church here at the college. It makes me feel sad when I think of the college as a Christian institution, with so many Christian students, and we do not even have a chapel or church building in which to worship. We are using the College Hall, but it certainly is not like a church. Though we need more hostels, more classrooms, library, etc., I do feel that the very first need is a chapel. And we hope to organize ourselves into a church later, with student membership, and to make it a place of worship for the Tamil congregation for this neighborhood."

September 25, 1923

Edward L. Nolting,
American College, Madura, India.

AN INDIAN COMMUNION SERVICE

"We had a rather touching service out in one of the villages this week. Guess I will describe it to you.

"It is a square, open place in the midst of little mud huts that are squat down together. There is

THE COMMUNION SERVICE AT NAUREDU

a pile of dirt on one side and a few goats tied up to a hut on the other. All around in the square, squatting in the bright sunlight, are men, women, and children to the number of seventy-five.

"At one side is a house rather more prosperous looking than the others, and through its open door we can see a girl lying on the floor. She is about twenty-five years old, well educated, and trained as a nurse. It does not take a second look to tell us that she has been marked by one of the most prevalent and feared diseases, tuberculosis. She really cannot live long, and she knows it. She is quite reconciled to dying, but says: 'I tried to do so much for the ill and suffering, and I can't understand why our Father God has sent this upon me.' It is very pathetic.

"The attention of all the sitting people is directed toward the center of the square. There under a tree, divested of leaves and looking like a skeleton against the sky, stands the missionary, with an Indian assistant. In front of him is a table, made by rolling up a rather large stone and placing on top of it a small piece of a log with a smooth surface. On top of this is spread a small white cloth, and upon it, in little glass cups, is raisin wine, and in a little plate a few pieces of bread.

"The missionary is giving Communion to the few Christians in that far-away village. The sick girl had asked that it might be given, and all those who have been baptized are included. Off at the side sits the missionary's wife with the two Bible-women, who have come to help in the singing. The service goes on. We find none of the quietness of the home church, but there is a stillness which is uncommon in the center of an Indian village at ten o'clock on a Monday morning.

"There are many who do not understand the significance of the ceremony, to be sure, but it makes a deep impression on them. There are Mohammedans and Hindus sitting around watching 'these Christians' in their ceremonies. Finally, the missionary explains to them in simple Maratha what the ceremony means, and then gives the benediction. Unusual kind of a Lord's Supper? Yes. But irrev-

Note: Mrs. Ida Moulton, of Worthington, Mass., writes that this snapshot of her son Joe's Communion Service has done a good deal of good in America. The service was held under an almost leafless tree in the burning heat. The snapshot and accompanying letter from Mrs. Joseph Moulton drew one hundred dollars from a friend for a tent. Every one to whom the picture has been sent has sent in a check.

erent? No! The goats didn't keep still, the babies cried, the people came and went, and carts lumbered by within a short distance, but the two missionaries felt that it was well worth the early morning bicycle ride to hold the service with even the humblest of God's children."

Joseph Moulton,
Rahuri, Marathi, India.

AN ELEPHANT GOES CALLING

"Life is not all routine at Rachanyapuram. We have exciting events sometimes, such as an elephant 'blowing his nose on our front door,' as one of the girls said.

"We may meet one of the creatures almost any time we pass through the streets, but as a rule we don't expect them banging at our doors and windows after dark. The Madura Temple owns five or more of them, only half tame, and liable to run amuck at times, as when a keeper was taken up and dashed down on the ground some time ago. Many a time I have turned a corner when driving a spirited little Pegu pony and found myself under the eaves of one of these huge beasts heading a procession, while the pony nearly accomplished the prophecy of his name, Kismet, by standing on his hind legs, ready to sit down on me, or by making a terrified dash down the crowded street.

"One dark night our two ladies, Miss Chamberlin and Miss Tremenheere, were returning from a meeting at a late hour, driving over the dark road from the toll-gate to Rachanyapuram, when they suddenly heard a warning shout and saw the driver lash the horse to full speed. By the time they got to the gate, they had learned that a temple elephant was loose on the road. At the gate they stopped and closed and bolted it, and felt that all was secure. Miss Chamberlin alighted and went to look after the sick students; the horse was just unharnessed and the man in charge pushing the surrey into the stable, when there was a terrible uproar from the road, and snorts and noise near by revealed the fact that gates and a five-foot wire fence were no obstacles in the way of an elephant out for fun, and that this particular one was thinking it good fun to get hold of a cart in the stable, drag it out, and play with it. The horse was of no mind to join that play and made a rush for liberty, scampering at full speed all over the place, while the crowd, following the elephant, but fearing to touch it, made night hideous by their howls. The novelty of the cart didn't last long, so the elephant joined in the horse's chase, and ran to the Esther Barton Assembly Hall, banged at one of the windows, breaking it with its trunk, used the front door as a pocket handkerchief, and then daintily stepped over our back fence to make a call at the village on our borders. The people there were in terror and set up a terrible uproar, keeping it up a very long time after our nocturnal visitor had once more stepped into our grounds and out and down the road. It was reported to me that one young lady said to the howling mob in a tone of disgust, while the elephant was in full career: 'Now please be quiet. I want to go to sleep!' Such is the *sang-froid* of the India missionary. Not even an elephant banging at the door can phase her!"

Eva M. Swift (I.),
Lucy Perry Noble Institute,
Madura, India.

Two missionary recruits, Rev. and Mrs. Bryan Stoffer, recently sailed for their new work in India. They have bought their outfit, received "instructions" from their foreign secretary, said good-by to their friends, written home, and now are on their way to their future home. After their warm welcome by missionaries and Indian Christian brethren, they will set to work upon the Tamil language and upon the big task of orientation. Then probably Mr. Stoffer will be asked by the Madura Mission to take up some educational work—possibly in the Normal Training School at Pasumalai; it may be in the Theological Seminary.

SUCCESSFUL INSTITUTES

"We have had most successful meetings this year. Formerly we held the Institutes for Christian workers and Conferences for ministers and laymen in March, but this year we thought we would try to save time and money by having these meetings at the time of our regular September meeting, when all our pastors and agents are here anyhow. So we arranged to have two days of meetings in Madura, which included the annual meeting of the Christian Endeavor Union, the Home Missionary Society's anniversary, and the anniversary of the Church Council, together with a Communion Service. At the Council anniversary each year we try to put across the plan for the Centenary campaign for the next year. We started this in 1920, and each year choose a topic for the special meetings that are held in each pastorate. The first year the motto was, 'Self-Examination and Surrender'; the second, 'Sabbath Observance, Churchgoing, and the Family Altar'; the third year, we took the general theme of 'Stewardship'; and this year, we have started a campaign for raising a Centenary Fund. I tried to show in my address presenting the matter that we could raise 100,000 rupees in the ten years before us if we all did what we ought to do, and continued doing it for ten years. We have set the goal before us of getting every one to give a sum equal to ten per cent of one year's income. The fund is to be used for church buildings. We are organizing a Church Building Society very much on the lines of those we have at home. I am sure this

is going to mean a tremendous lot to our work in the next couple decades.

"The Institutes were also a success and ran very much as in previous years. There were over 300 in attendance, and we had some very good addresses. We added one extra day for the village teachers, and henceforth the Training School (Normal) will come in on the deal with the Seminary and we will therefore try to make the scope of the work in the Institute and in the classes connected therewith a little broader than hitherto. We shall probably put in courses of study directly connected with the teacher's work and thus try to help him to become a better teacher. We are using some of the Case Fund for this work and think it is the best way of using that money, so that all the workers in the field may get the benefit of it.

"Among the leaders present this year were the Bishop of Dornakal, who acted as President of the Conference; K. T. Paul, the Secretary of the Y. M. C. A.; Bishop Tubbs, of Tinnevelly and Madura; Rev. Monahan, of the Wesleyan Mission, Madras; Rev. L. R. Scudder, of the Arcot Mission; Rev. Garmen, of the Wesleyan Mission, Trinchinopoly; Mr. J. R. Isaac, of the Y. M. C. A., Bangalore; a retired Government official (Indian) from Vellore; and over 100 other ministers and laymen from Travancore, Malabar, Salem, Madras, and intervening places. We had four days of delightful fellowship discussing the *subject of Evangelism.* Bishop Azariah and K. T. Paul were most enthusiastic about the meetings and have submitted suggestions for next year's gathering.

"The Seminary work is going on very successfully. We have twenty-nine men at present and eighteen women. Of the men twelve are in the English class and six of these are registered in Serampore. They did most excellent work in the examination last April."

Pres. John J. Banninga,
Pasumalai Theological Seminary.

ORDAINING A PASTOR

"J. George Athistam, the candidate for ordination, was a student in the Pasumalai Seminary from 1915–18. I had known him as a student in the High School, and had always found him faithful in his duties and zealous in his religious life. In 1918, after a few months' work as a teacher-catechist, he went to Mesopotamia for two years as a clerk in the army, and even under most trying circumstances, maintained himself as a faithful Christian. Coming back in 1920, he went to work in the Tirumangalam pastorate, among the Robber Caste people, and during the past three years has done faithful work, so that when his name was presented for ordination, all heartily approved of his being made pastor of the Tirumangalam-West Pastorate.

"A large number of pastors, both of the Central Local Council and other councils, was present when the ordination took place at Kavanadampatti, the present headquarters of the pastorate. A very neat and substantial building has been put up for the use both of the school and church. A portion of the expenses was met from Government grant. The ordination service contained the usual items. Immediately after the ceremony, Mr. Athistam baptized six converts, the majority of whom came from the

REV. J. GEORGE ATHISTAM
Ordained April 13, 1923

Robber Caste. I think it is the first time that I have been at an ordination in India where the pastor immediately after ordination was able to baptize six adult converts. But the present candidate has been carrying on very faithful work, and a good many converts have already been baptized by others whom he has really brought to the Kingdom."

J. J. B.

A JAPAN KINDERGARTEN UNION FESTIVAL

At Karuizawa last summer the Japan Kindergarten Union held a special service in honor of Miss Annie L. Howe (I.), for thirty-four years principal of the Glory Kindergarten and Training School in Kobe, Japan. Wakuyama San, her pupil and co-worker from the beginning, read an appreciation of her in English.

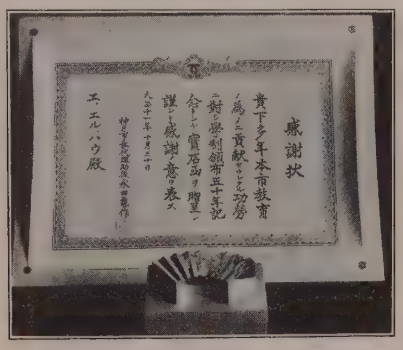
She used Solomon's building of the Temple as an illustration of Miss Howe's endeavors in building "the Temple of God in Kingdom of Children in Japan." After telling how the Japanese women worked and prayed for a kindergarten, she said:—

"Some day Dr. Davis gone home to America, he go to speak W. B. M. I. in Chicago, he tell about Japanese missionary.

"In this meeting one young lady sat still hearing of Dr. Davis speech, when he speak about this women society's work and desires and he cry out 'the time has coming in Japan when we will need a special worker for the kingdom of children.' His

thunder voice came from Heaven 'Do you hear my voice? I chose you' she reply 'I go' 'I go.'"

There follows an equally vivid description of the beginnings of the training school and the kinder-



CERTIFICATE OF HONORABLE MENTION

Presented to Miss Annie L. Howe (I.) by Kobe City, Japan, at the celebration of the fiftieth anniversary of the founding of the present system of education in Japan.

garten itself, the difficulties of the inexperienced student-teachers, the pioneer work in translation of kindergarten literature.

Of Miss Howe's educational and artistic ability and its public appreciation. "What is the reason of her success?"

She concludes. "(1) She wait for the Lord. (2) She always makes good preparation for every term. (3) Her work is not easy but always great fight and never discouraged. (4) She does not take many works at one time as it is here and there, but she have thinking and thinking and working faithfully and earnestly to make perfect the one work she has been given to do."

We challenge you to write a better paper in Japanese.

ELIZABETH MEMORIAL HOSPITAL

"One has prophesied 'They shall be cleansed and healed . . . and His Spirit shall be upon them' in the land where all is right. That is our purpose of Elizabeth Memorial Hospital, Lintsing, China. And I am dreaming a dream of the institution as it will be ten years from now, what it will be materially and what it will be accomplishing morally and spiritually.

"I see our small hospital enlarged by three wards, the first one to be erected being a maternity ward, with rooms for waiting mothers and a little nursery all in white, except the pink coverlets on the little baskets. This neat, clean, little room, where the babies will have a daily bath, will do more than any one other thing to teach the mothers the value of proper care of their children, and thereby prevent this appalling infant mortality. The other two wards will each care for fifteen patients, so that our capacity will be sixty. One of these will be a tuberculosis ward, where little boys and girls with crooked backs and painful limbs will be healed. Out on its spacious, glassed-in porch, they will get sun baths. Here, too, day and night, will sleep our pulmonary tuberculosis cases, gaining strength from God's clean, pure air and light. One of these new wards will have a classroom for nurses, with charts, models, demonstration apparatus, etc., so that instruction need no longer be given in the doctor's office or in the ward with patients.

"And all these buildings and the operating room will be lighted by electricity, instead of little glass lamps, which so easily cause fire. Then, when the electricity is in, some one is going to see our need of an X-Ray machine and send us one.

"Because of these enlarged accommodations for patients, I see in my dream an increased staff of two Chinese women physicians, a Chinese head nurse, twelve graduate nurses, an X-Ray operator, a matron for nurses' home, two evangelists working in the hospital constantly, and two who will be in the country following up the women who have left the hospital, and seeing that they are put in touch, and kept so, with the nearest group of Christians. I dream of ninety per cent of our patients becoming followers of Christ. These last four workers are my dearest hope, and we *shall* have them before ten years have passed. The two at the hospital will, besides their purely religious work, teach the women and children to read, and will have classes in some simple industry, such as basketry, that those who are bedridden for months may happily occupy their time. The nurses also will give them instruction in hygiene and simple sanitation.

"The monthly program of the hospital staff will include health and sanitation lectures in the city and nearby country, lectures with charts, models, statistics, etc., that will inspire the Chinese of Lintsing to clean up their dirty streets and yards, and keep them so.

"We shall have dispensaries not only in the city proper, but in a number of outlying villages, where simple diseases will be treated, and from which patients needing further care may be sent into the hospital.

"Already you have given us the running water system, the bathrooms, the nurses' home, and the house for your foreign doctor and nurse. We are joyously grateful, but we want to keep on carrying the joy forward."

Alma Locke Cooke (P.),
Lintsing, China.

AS TO AFFAIRS IN CHINA

"There is much that one might write you in regard to affairs here in China, but politics and government are in such a condition that one cannot make any intelligent forecast of what is going to happen. What China needs now more than anything else is some able leader with the love of righteousness and the love of country in his heart, who will put personal ambitions and personal interest in the background and work for those things which will restore China to her place among nations. One must not lose faith or hope, because there is yet to dawn a day in which this land will take her place among the nations of the earth, and command the respect which she is able to call forth."

September, 1923

James H. McCann,
Tientsin, China.

ALL ROADS LEAD TO PEKING

"The Sociology Club of Peking University recently secured as speaker for a large open meeting an Afghan Socialist, preaching the Gospel of Love, his sole place and purpose in life being to be Servant of Humanity and to serve by going to all parts of the world, preaching about the Family of Humanity. His religion was distinctly international, though with a strong Christian bias. His science, especially as regards the theory of evolution, was amusingly inconsistent, being very assertive and well proved where it helped his argument that all the human race sprang from one original parent or pair; but laughed to scorn in its prehuman application, where it was inconvenient to his point. Many of his remarks were most helpful.

"All students, but perhaps the Chinese in particular, need to be reminded not to sit in class and passively accept every doctrine teachers may pour into them. And his argument against learning from the West, Hypernationalism, was well made.

Jean Dickinson (B.),
Yenching College, Peking.

RELIEF METHODS IN KOBE

"You have doubtless received much material from various sources covering the work done in Kobe for the foreign refugees in the early days and weeks after the earthquake, and also the direct work which we are now doing in Tokyo, both in the relief of Kumiai Christians and general relief work in Honjo Ward. It is estimated about *400 Kumiai Christian families* suffered, and we are trying to get full details of their need, so as to meet it as far as it is possible and practical. In the general work, we have been given by the Government a 60-tsubo barracks 24 feet × 90 feet, which has been erected in Honjo Ward, and which will act as a center in the distribution of food, clothing, and other necessities during this very trying winter that is ahead of the people in that section of Japan. We have also erected a bathhouse, which is the only one in that whole ward, and are giving baths to the people who for a month and a half after the earthquake had gone without. Our barracks will also afford temporary shelter for people who are coming back to build on the ruins. Such is the primary instinct of man. Our Tokyo staff is Mr. and Mrs. Warren, Mr. and Mrs. Gillette, and Miss Alice Cary, so far. The Kumiai Directors and pastors in Tokyo are working with us officially, and with a good deal of voluntary labor. We are trying somewhat to meet this great opportunity for practical Christian service.

"The destruction and the loss and the problems of reconstruction are colossal and defy the mind of man. The heart of the world has responded splendidly in this hour of Japan's calamity and distress, and surely out of it all must come a keener and a truer sense of international dependence and a closer bond of Christian brotherhood. It surely has added something to the weight of evidence that verifies the truth that was blazed across the world long ago, that 'God hath made of one blood all nations of men.' And human needs find a response in human hearts everywhere."

Harold W. Hackett, Kobe, Japan.

A PICTURE STORY

The Last Message of Dr. Frank Van Allen

THE well-known and beloved Dr. Van Allen is gone, but his heart still speaks through these few pictures and accompanying words that he sent in just before his death last August.

The story is "just like him," his colleagues would say: always having a good word to say for his Indian associates, Christian and non-Christian; showing a trust and a love of rare degree.

It is just like his fellow missionaries, too—a good sample of the story they like to tell of the success of the Gospel in the hands of the men of India. Like Dr. Van Allen, they live to exalt their native associates, and like him, too, they delight to give honor to whom honor is due.

America needs this story. The example of an obscure man of India whose "name does not matter," who has to work in a "humble little school" with most meager equipment, but who somehow sees to it that "never does a boy attend his school for very long who does not become a Christian"—such an example should shame us into putting more stress upon spirit and less upon material forces.

This is Van Allen's last message. Let us take it to heart. Are we, at home, with our wonderful equipment, turning out Christians?

"This is the man and his name does not matter"

and

"This is where he does his work; it is a school on weekdays, a church on Sundays."

"These are a few out of the many boys and (now) grown men who have been pupils in his humble little school in years past. They were all Hindu boys—now they are all Christians.

"Never does a boy attend his school for very long who does not become a Christian. This is one of the most remarkable things which I ever have known in a non-Christian land.

"He wears a crown with many stars. He has turned many to righteousness. The stars don't show in this photograph, but the day is coming when the crown will be seen by us all.

"Why this success in one outwardly so seemingly simple? I suspect that his loving spirit, and a certain inborn nobility of soul, a God-fearing spirit and faith in man explain what might be thought of as his 'knack.'"

NOTES ABOUT THE FIELD

In Sivas

Gray, barren hills with dusty fields between
Scant harvests where the hungry peasants glean,

A lonely land where scattered hamlets lie,
Low, mean and poor, with sights that wound the eye;

But yet this landscape, lonely, bleak and bare,
Has grown to me a subtle charm to wear;

For bare brown hills beneath the sunset's hue
Have glories that your green hills never knew.

While with full hands you pluck the clustering rose,
I seek the first pale crocus in the snows.

These early flowers, elusive, few, but fair,
Are doubly sweet for being rare;

And struggling souls that in the darkness grope,
We see transfigured through the light of hope.

Nina Ricè (P.).

Some years ago Miss Rice wrote, "I feel my call to help the Armenians all my life if only there are any left to be helped." It seems as if she might have said that only yesterday.

From Katerina, in Greece

A community of Greek Protestant exiles, from Turkey, has settled in Katerina, fifty miles south of Salonica. Dr. G. E. White has visited them. He says:—

"The Katerina colony consists of about 100 families, from many different Protestant groups in Asia Minor, with 482 souls, among whom there is a solemn lack of men and a pathetic number of widows. Their leader, Mr. Christo Lemonopoulos, of Ordou, is of the type of the American pioneer and promoter. He came here in the summer, and summoned the people from different parts of Greece in September. At first the settled people of the town were actively opposed to the newcomers, but, when they learned that they were Protestant refugees, changed their attitude, and, when the first group of twenty-nine families arrived, they were met with a welcome, and with bread, soup, and other food, that were good indeed to the bereaved, despoiled, and famished pilgrims.

THE CONGREGATION AT KATERINA

"The attitude of the Greek Government officials has been one of remarkable hospitality and efficiency. They have given every family a house site and garden plot, with a certain amount of wood, cement, nails, and roof-tiles for building; a plow and a horse or a mule; some wheat for bread and some for seed, and about $25 in money; besides which they have given tracts of arable land and woodland to the community in common. The officials have some facilities for this in the fact that some Turks are leaving for Asia Minor, but I have seen no evidence here or elsewhere that the officers of Government deal harshly or unjustly with their Moslem citizens. On the contrary, the general testimony, even of the refugees, is that the Government is trying to hold an even hand, and avoid any incident that might cause friction. One mosque in Katerina was wrecked in warfare a decade ago, but one is open to its worshipers, and I have witnessed similar conditions elsewhere.

"The Katerina congregation will become one of the self-governing Protestant bodies in this country. They are self-supporting, too, in full proportion with our home missionary churches in America. They need and appreciate American sympathy and assistance, but they do not need or want American direction or control. The picture above, taken not long ago, gives an idea of the Katerina congregation, with Dr. Moschou, himself a refugee pastor from Smyrna, standing in front. The minister of the congregation stands at the right. He, too, barely escaped, and perhaps owes his life to the fact that in the solemn days of deportation there were two neighbor ministers, when one was allowed to stay and one must go. The other said to this one, 'You have wife and children, I have not; you stay, and I'll go.' He went in the deportation, and, like the great majority, he never came back, but his companion, redeemed by human as well as divine sacrifice, lives to lead his people in the life of the Gospel of Christ. A year or two ago there were two Evangelical ministers preaching in this country, both Greeks; now, so far as I am informed, there are six Greeks and seven Armenians; seven of the thirteen have been for longer or shorter periods among our students at Marsovan, and eleven of the whole number are fugitives from home."

From Salonica

Miss Lena L. Lietzau (I.), of the girls' school in Salonica, Greece, graphically describes the enrolling of over 300 pupils in a school meant for half that number, and thirty-four boarders in a makeshift dormitory meant for twenty.

"We knew," she says, "what a rush there would be for registration, and we thought if we raised the tuitions we could keep the number within limits. I enrolled no one who did not pay full tuition, except the pastor's daughter, who pays half. Of course,

we are paying some tuitions out of refugee scholarship funds for promising refugee girls who were with us last year. Also Miss Elliott and I are paying for a few day scholars. You see by our enrollment number that the price made no difference. I enrolled nearly all in two days. The first morning, when I went down to unlock the office, the court was crowded with people. Mr. Getchell, coming in later, said he was really alarmed to see the jam, but on inquiry, found it was only registration day. I enrolled from 8 A.M. to 1 P.M., and then had to send them away. They returned at three, and I worked until seven o'clock to finish up the last one for that day.

"As you know, our school comfortably seats 150. Last year, owing to the press of the refugees, we crowded in 215. You, perhaps, will wonder where we are putting our 302 this year. It certainly kept us awake nights wondering. No suitable rooms could be found, and rents of even small basement rooms were exceedingly high.

"A few days before school opened, Mr. Gentle-Cackett (of the Bible Lands Missions Aid Society, an English organization) arrived, and we laid our problem before him. He suggested we tear down the little ramshackly building, too old to be of much use, and build a temporary frame building consisting of three large rooms big enough to house the primary. He said he would help financially. The Station gladly accepted his offer. Mr. Gentle-Cackett got his refugee workmen together, took his coat off, rolled up his sleeves, and has been right on the job for several days. The rafters are going up now."

And then a word of hope concerning the new and adequate building for which we made our appeal nearly a year ago:—

"The new school will be a reality soon, we hope. Last year we found a beautiful site, with a fine view of the sea and the mountains, at a reasonable price. Before we could come to an agreement with the landowner, the exchange fell from eighty to twenty-seven and a half, and we could not afford to buy. The exchange is improving now and we hope to buy soon. We certainly appreciate your getting the money for us."

That fund ($20,000) is not quite completed. 'Nuf said.

Results of Ten Years' Seed Sowing

A lot of Nadar families, sixty-seven souls in all, recently came to Christianity in a village in Aruppukottai Pastorate, results of ten years of seed sowing. The people are related to Christians in several of our strongest congregations in this vicinity and came partly through marriage connections. But they are also very earnest, and we have good hopes of them. You are right in regarding this as still one of the most fruitful (if not *the* most fruitful) of the Board's fields. If we had more income to provide strong, zealous catechists and teachers, and to erect small prayer houses in each village, we could undoubtedly add a dozen or more villages to our field of labor and take in hundreds more of adherents in a comparatively short time. The work *is* a growing one, but very few of our pastorates and churches are increasing their income fast enough to meet the situation properly. Aruppukottai is growing as fast as any—not the town work, but the work in the villages within a radius of seven or eight miles. All over "South Local Council" the bulk of our accessions seem to have come from either Nadar or Panchama (outcaste) extraction. The latter have to have more teaching and training in religion, to bring them along.

A Turkish Reaction

The Orient News, a paper published in English in Constantinople, quotes a Turkish newspaper as follows: "There is talk of forbidding our children to go to foreign schools before reaching a certain age limit. Quite so, but where shall we send our children if they are not allowed to go to foreign schools? Would it not be better, first of all, to have our own schools, and then to speak about a veto of this kind?" This is followed by a strong protest against the lack of government elementary schools.

A Liberal Construction

Recently at the Kodai School, South India, the Sunday school lesson was: "Count it all joy when ye fall into divers temptations." The teacher wanted to know what "divers temptations" meant. One little girl explained it this way: "Divers are people who go down into the sea for pearls. Sometimes they steal the pearls, and so when they have to go down into the sea they count it all joy, for then they may get some more pearls for themselves."

Language School Removal

The Language School in Japan, which heretofore has been located at Tokyo, has been temporarily moved to Kobe.

"LONDON BRIDGE IS FALLING DOWN, FALLING DOWN—"
Kindergarten, Foochow (P.)

Boys Recognized

We are indebted to Mr. Louis Stoiber, of Newark, N. J., a widely-known Christian worker, for the following:—

"The Second World Convention of Y. M. C. A. Workers among Boys was held in 1923, at Poertschad, Austria. Three hundred and seventeen delegates were present, speaking forty-eight languages. An American might be seen walking arm in arm with an Icelander or a Chinaman. One of the brightest men was a Hindu, who conducted the Sunday school class. Prince Bernadotte, of Sweden, and Lord Radstock, of England, mingled freely with the delegates. Scientific men and educators abounded. Speakers portrayed conditions in the Far East, the Near East, Europe, and America. Everywhere boys need the threefold work of the Y. M. C. A.—physical training, mental development, spiritual strength. Fair play in games makes for fair play among nations. Education dispels superstition and ignorance of others. Religion solves the problem of the hour. Boys are the hope of the world."

Yenching College Introduces Home Economics

Beginning with September, 1923, the Women's Division of Peking University (Yenching) is offering her first courses in Home Economics. Because of the small amount of equipment and temporary quarters, these courses will be limited the first year, and will center around those subjects which are most closely connected with the health and welfare of the family—Child Care and Child Welfare, Nutrition, Sanitation, and Household Management.

That these courses may be adapted rather than adopted, a year's intensive study of home life in China has been made by the head of the Home Economics Department.

The Demonstration Doll

Miss Gertrude Kellogg (I.), of the Fenchow hospital, Shansi, after telling of the beginning of her Training School for Nurses, describes her "special pride, the Demonstration Doll. It has a bed in the corner of the classroom and is treated with respect by the nurses. I found it sitting up in bed one morning with a Sunday school paper in its hands. The manufacture of this doll was a feat, and if it had not been for the excellent way the Chinese sewing woman stuffed it, its appearance would not be so lifelike. I made it of firm unbleached muslin, and after the sewing woman had attached a nose, ears, and fingers, I painted its Chinese face. Vera Holmes (I.) donated a metal hot-water bottle for its interior, so it could have some treatments, a small brick was stuffed into the excelsior of its stomach for weight, and stones were put into its feet for the same purpose. Finally, it was oiled with a Chinese oil, giving it a lifelike, yellow, waterproof skin. I could not teach without it."

Prospects at Capron Hall, Madura (B.)

Student government at Capron Hall, Madura, India, is progressing. Each year the girls assume

IN THE MARSHALLS: JALUIT LAGOON BENEATH THE CRESCENT AND THE SOUTHERN CROSS

greater responsibility. This year they hope to try the experiment of having a student court for the investigation and trial of all school difficulties. The right of veto will be reserved by the missionary ladies; other than that all will be done by the students. Community center work, started last year, is being again undertaken. The aim of this work is twofold: service to the people, and training for the students in finding out the needs of their villages, together with ways of meeting them. The Indian teachers have charge of this work. Among their activities are sewing classes, classes for mothers of little children to teach the elementary laws of health and hygiene, games for children. The students at Capron Hall are fine, worthwhile girls.

"GROUP PSYCHOLOGY"?

Some possible bearings of kindergarten training upon future good citizenship are pointed out by Miss Cleora Wannamaker (I.), of Peking. In speaking of the wooden blocks, she says, "The children adore them and are learning to work by themselves without a pattern made by the teacher first, which is quite a thing for them, as the Chinese can copy anything if given a pattern, but they seldom work alone. Independence is encouraged, as well as any tendency to group work or thinking.

IN THE MALABAR DISTRICT, SOUTH INDIA

SMALL BOATS CARRYING BAGS OF RICE OUT TO THE LARGER BOATS IN THE DISTANCE. SOUTH INDIA, OFF THE EAST SHORE

RICE BOATS AT MALABAR

MISSIONARY PERSONALIA

BRINGING THE CLAY FOR THE KINDERGARTEN, INSTITUTO COLON, GUADALAJARA, MEXICO

The new missionaries at Guadalajara, Miss Gladys Thompson (B.) and Miss Rebecca Burdoff (B.), are fitting happily into the program of the Instituto Colon, whether it be teaching classes, studying the language, or adapting themselves to the peppery Mexican food. They report "the children are dear, the older girls attractive and lovable, and almost all keen and quick to learn. It is a real pleasure to work with them."

The principal of Inanda Seminary, Miss Evelyn F. Clarke (B.), is now in America on furlough. Her home country is England and she made a brief visit there on her way from South Africa, but she wished to study at Teachers' College, Columbia, and to meet friends of Inanda, so she will spend most of her furlough time here. In her absence Miss Margaret E. Walbridge (B.) has been appointed acting principal of the Seminary. She went out in 1921, is energetic, efficient, and young, and the Zulu girls like her very much. The annual meeting of the Zulu Mission was held at Inanda this year and Mrs. Fred Bridgman writes as follows about it: "Dear Mrs. Edwards's rooms were a shrine, where we all went to do her honor. She keeps wonderfully well and her keen interest in the missionaries and their problems, as well as in all the native people, does not seem to flag. Miss Walbridge was at the helm and the general arrangements and the "Commissary" Department showed her executive ability. It was no small undertaking for a newcomer to feed and comfortably house some fifty-five of us (including eighteen children) for ten days."

Miss Clara C. Richmond (B.), who had a severe attack of typhus in June, has been making a slow recovery. Her last letter, written from a mountain village near Beirut, speaks hopefully of returning to Cesarea in the near future.

Miss Gertrude Chandler (B.), of the Madura Mission, is using her second furlough in America to study at Columbia. Miss Chandler's work in the Kindergarten at Capron Hall and in the training of kindergarten teachers has won well-merited commendation from the educational department of the Madras Presidency. After her furlough period, Miss Chandler will be in charge of the training of kindergarten teachers at the Madras Women's Christian Training College.

FLAG BEARER IN A FIRST GRADE DIALOGUE, INSTITUTO COLON, GUADALAJARA, MEXICO

Miss Nina Rice (P.) reached Constantinople the last of September. The mission has assigned her to Athens. Mr. Peet, referring to her long and eventful service at Sivas under very trying circumstances, pays tribute to her great bravery and devotion, and to her good sense and capacity. Any letters sent to her in care of W. W. Peet, Constantinople, will be gladly received.

Dr. Rose Beals's return to the outpatient dispensary, Marathi Mission, after her illness, was celebrated by the doctors treating 250 patients there that day. Available space does set limits to in-patient numbers, but the out-patients who come to take their medicines home with them are not limited in that way. Two waiting rooms cared for the men and women in separate parts of the building, where Bible-women and preachers made personal contacts with the waiting patients. All pay something towards their medicines. At the Wai hospital the verandas are about as full as the wards and rooms inside. There is a great variety of diseases and a great variety of personalities. There is nothing dull about the work. Human interest runs high. A young Syrian Christian, Dr. Mary Kurian, a graduate of the Vellore Medical School, is taking her year of interneship at the Wai hospital. Dr. David, after completing her year of interneship, has now gone to take charge of an out-patient dispensary near Vellore. She had to learn a new language, and proved herself most acceptable to the hospital patients, even to the highest castes, and personally endeared herself very much to the Christian community.

Miss Margaret A. Smith (B.), of the North China Mission, after her first term of service in Tunghsien, came to America, and was detained at home for a little longer than the usual furlough year. Miss Smith is now enjoying a term of study at Berkeley, California, preparatory to her return to the field in the coming winter.

"Glory Kindergarten," writes Miss Annie L. Howe (I.) from Kobe, "suffered a heavy loss in the destruction of our publisher in Tokyo. Three important text-books which we have published and on which we depend are gone, plates and all. Fortunately, we have copies of the three books, but it will be a big expense to get them published again."

OUR SMALLEST BOARDER

Photos by Miss Margarita Wright, Guadalajara

The opening of a new village school in China is a memorable event. One such in the Tientsin District, where Carolyn Sewall and Constance Buell (B.) are at work, marks the realization of a dream of many days. No rent was needed, as a Christian man, who is now teaching in a mission school, who had long been oppressed by the ignorance of his home village, gave the use of rooms in his own house. Then he persuaded a group of like-minded individuals to contribute money for desks, seats, blackboard, and elementary equipment. He himself provided funds for the chaperon for the girl teacher—so necessary in conservative China. With the preliminary arrangements made, he came to the missionaries for help in meeting the salary of the teacher. There was no slightest surplus in the appropriations, but it was difficult to refuse a request based on so much initiative. So the missionaries together agreed to furnish $6 gold a month and found the teacher. The school opened with thirteen pupils, boys and girls. Many who did not dare to enter till they saw the success of the venture want to come for the second term. The teacher is a young girl born and brought up in a Christian home. To her the new village seems a wild place, the children quarrelsome and given to reviling, the women to gossiping and gambling. But the school has met with favor. A Bible-woman also has begun work with the women. Together, they aim to change conditions by "the Jesus Way." Such beginnings in country places, such girl teachers in difficult surroundings, such Bible-women in lonely villages, need prayer-support as well as money-support. "Only those spiritual forces which prayer seeks and appropriates can accomplish our aim."

Miss Minnie A. Tontz (B.), Oberlin, 1913, who went to South Africa in 1913 and served as a teacher at Mt. Silinda five years and a half, was so impressed with the need for medical missionaries that she decided to take up the study of nursing. On coming home for furlough, Miss Tontz entered the St. Vincent Training School at Portland, Oregon. Now, as a Registered Nurse, Miss Tontz sailed October 27 for the Rhodesia Mission. Having already a knowledge of the language, Miss Tontz will be able to enter immediately upon her work and will be located this time at Chikore, a station where there is neither hospital nor doctor, and where she will find ample scope for her medical skill.

MISS MINNIE TONTZ, R. N.
Recently returned to work as nurse in Africa

Miss Alice C. Reed (I.) writes happily of her return to the Grace Wyckoff Memorial School at Techow, and gives us this to think about: "The really delightful thing is our big enrollment. Last year we had a total of eighty, by far our largest up to that time, but this fall we have 125, with five more planning to come in. Of the number, 107 are boarders, and our two dormitories are built to accommodate seventy-two girls and four teachers! The extra thirty-five are where? About ten on porches (it will be too cold for them to sleep out all winter, considering their supply of bedding), ten are in a recitation room, and the other fifteen are making three in the tiny bedrooms that were built for two. Dr. Pendleton says we must not leave them there, so when enough new bed-boards are finished (our girls sleep on boards instead of springs), we will turn our assembly room into a big dormitory for twenty girls. Does some one say, 'But why take in more girls than you can accommodate in the dormitories?' You would understand if you were here and had to refuse admittance. For instance, one little girl ten years old wants to come into our first grade. There is not a girl in the village where she lives who has ever gone to school, and not one but has bound feet! Think what her coming may mean to her whole village! Also, our recitation building is large enough to take care of 150 or perhaps 175; teachers can handle twenty or twenty-five pupils as well as ten or fifteen; so it seems poor economy to cut down enrollment till we have reached the capacity of our recitation building."

Wakuyama San's father, the "gentleman of two swords" whose picture and story appeared in the September, 1923, *Herald*, died on September 13.

Miss Dorothy Campbell, of Oregon, will spend the year assisting Miss Denton (P.) at the Doshisha. She reached Yokohama immediately after the earthquake and went into relief work at Kyoto. Her thrilling letters have been published in our Coast papers, both in Oregon and in California.

Dr. Lora J. Dyer (B.), of Foochow, who returned last August, after furlough, writes with pleasure of the approaching completion of the new hospital for women and children. She hopes it may be ready for occupancy in January, in spite of many obstacles and delays. She speaks appreciatively of the assistance Miss Hazel Atwood (B.), the nurse who went to Foochow in 1921, is able to give her. She has completed her language study and is now in the hospital for full time service.

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THE CHRONICLE

Arrivals on the Field

September 17. In Foochow, China, Mr. and Mrs. Roderick Scott and Dr. Lora G. Dyer, returning from furlough; Miss Priscilla Holton (B.) to be associated with the mission.

October —. In Bombay, India, Mrs. Katharine V. Gates (B.) and Miss Emily R. Bissell (I.), returning from furlough; Misses Ruby M. Phillips (B.), Clara G. Labaree (B.), and Grace F. Woods (B.), associated with the Marathi Mission.

November —. In Durban, Africa, Rev. and Mrs. A. F. Christofersen, returning from furlough to the South Africa Mission.

December 9. In Uduvil, Ceylon, Miss Christiana Hodgdon (B.), joining the Ceylon Mission.

Deaths

October 12. In Foochow, China, Urlina Hazel, daughter of Rev. and Mrs. William H. Topping, of Diongloh, Foochow Mission, aged 3 years, 5 months.

November 14. In Peking, China, Sarah B., wife of Rev. Chauncey Goodrich, D.D., aged 68 years, a member of the North China Mission since 1879—forty-four years. (See February issue for further notice.)

THE BOOKSHELF

The Religious and Social Problems of the Orient. By Masaharu Anesaki, LL.D., D.LITT. New York: Macmillan Company. Price, $1.00. Pp. 73, with index.

This book covers four lectures given at the University of California in September, 1921, under the auspices of the Earl Foundation, Pacific School of Religion. It is written by a well-known professor of the Science of Religion in Tokyo Imperial University. Dr. Anesaki was also a professor of Japanese Literature and Life in Harvard University from 1913 to 1915.

The chapters of the book have to do with (1) Religion and Morality in the Orient and the Occident; (2) Buddhism and Christianity in Contact and Reaction; (3) The Introduction of Modern Civilization, Its Constructive and Destructive Effects; (4) Religious Agitation and the Social Problem.

One of the most interesting phases of the work has to do with the distinctions between the Orient and the Occident. This, to Professor Anesaki, is summarized as "that between the contemplative attitude and the life of activity." Each of these two polar tendencies has virtues as well as vices of its own, hopes as well as difficulties peculiar to it. Many people in the Occident would associate with the word "oriental" or "contemplative" something indolent, sluggish, or at best dreamy. Oriental ethics puts special emphasis on the virtues of faithfulness, obedience, complaisance, meekness. And who would deny that even in the Occidental countries these are virtues? Has not Christ said, "I am meek and lowly in heart"? Then why not in life, too? On the other hand, however, no Oriental would deny that his virtues of faithfulness, obedience, and meekness are often apt to degenerate into slavish subservience, into indolent torpor. We know that the Occident today rules the world, and it does so by virtue of its daring valor, undaunted strength, undefiled freedom, initiating spontaneity. Even Buddha or Confucius would accept these Western virtues at their face value. But would even a very few in the Occident regard excitability, aggressiveness, pugnacity, the will to dominate, the sense of self-righteousness, as unconditionally desirable qualities of mankind? He asks, however, whether the attitude of contemplation should be limited to the Orient, and whether activity is the final work in the progress of mankind. To him the modern world of activity, in spite of the war, is full of hopes. But are those hopes well sustained by faith, the faith in the unseen reality which furnishes the reservoir and refuge of life? In other words, does not the modern man, immersed even in activities, crave something of restful repose, dignified self-possession, worshipful contemplation? Expressed in Christian terms, man has the source of his being and activity in God and seeks to find the final refuge in Him. If this be so, Christian faith may be reduced to an attitude of devotion and not wholly one of activity. To reconstruct modern society means to Christianize it in the real sense, and in order to Christianize life, every one must go back to the source of divine inspiration, which stands in large letters in the opening of the Johannine Gospel.

Facing the present world situation, mankind ought to see both sides of human nature, idea and act. And these two are, in a general way, represented by the Orient and the Occident respectively. But are they wholly and forever irreconcilable, or destined ultimately to be brought into harmony? "This is the question confronting us Orientals who have been compelled to adopt the modern civilized activities of the Occident."

The problem for the Orient is how to adjust itself to this situation without losing its own best heritages. The future of Oriental culture by itself is a great uncertainty because it has so long been enwrapped in the immobility of a stagnant social life. The present state of affairs, aggravated by the conflicts between the new and old factors in the Orient, calls for a practical solution where it concerns political institutions, social structure, and industrial organization. But at the same time its roots go back to the spiritual, moral, religious foundations of ideas and life.

Nothing is a stronger challenge to us all, Orientals and Occidentals, than the political and social convulsion and spiritual fermentation now sweeping the whole world. Whether it be revolution or evolution, this period of profound change is largely the consequence of actions and reactions between the twain who were supposed never to meet until the Last Day. The East is no longer a world of immobility, and the West can no more push forward with the old self-assurance its life of activity and exploitation. If the one is not necessarily approaching the other, each at any rate has to change its mind and reconstruct its own life.

Christianity and the Religions of the World. By Albrecht Schweitzer. New York: George H. Doran Company.

One of the most striking figures in the Christian world of today is that of Dr. Schweitzer. The author of that remarkable and apparently, as some thought, destructive book, *The Quest of the Historical Jesus;* the author of the most important life of the great composer, Sebastian Bach; a full medical graduate of the great School of Medicine at Paris; an organist of the highest rank, Schweitzer became a medical missionary in West Africa! Those who have read his missionary experiences, *On the Edge of the Primeval Forest,* have had their hearts warmed, their own imperfect consecration rebuked, by the wholehearted devotion of this scholar, musician, and medical man to the service of Christ among denizens of the black and fever-haunted swamps and forests of Africa.

In his new book Schweitzer sketches briefly the

outlines of a vast subject with a master hand. Each of the great fields of religious history is surveyed, and its values appraised. Sympathy with its aims and achievements does not preclude a frank statement of its defects and failures. Thus Paganism, Brahminism, Buddhism, Hinduism, and the indigenous religions of China, and others, are surveyed. Then he gives a brief comparative description of the truth and excellence of the Christian view of God as ethical personality, and the world as the scene of the conquest of evil by the Spirit of Jesus. His own deep personal experience of the life of God as Ethical Will, within his own human self, is the ground of his invincible conviction that the Gospel of Jesus "carries the truth within itself."

WM. DOUGLAS MACKENZIE.

Stories from Round the World. By Hazel Northrup. Revell. Pp. 152. Price, $1.25.

This little collection of sixteen stories is full of interest and real charm. It breathes the atmosphere of the Orient at many points. One could scarcely call it "missionary" except in the sense that it is one part of missionary education to show the needs and problems in other lands. The book is full of pathos and often even tragedies. The darkest side of the picture stands out in many cases unrelieved by the optimism of the Christian cure. To quote from the introduction: "Perhaps some people will like to know that the stories in this book are authentically heathenish. They are founded on true incidents of true heathenism. The 'hard-boiled' cynic is supposed to raise a questioning eyebrow when America is spoken of as a Christian nation. Let him reflect that in Christian lands horrors are labeled 'horrors.' In lands where Christ has not been born horrors are labeled 'customs.'"

None of the stories are for children, but they will give to many adults much to think about regarding some of the other folks for whom Christ came to give His "more abundant life." The best of the whole group, it seems to the reviewer, is "The Drum and the Poisoned Bean"—a story of Africa. It is worth the price of the entire book, although "The Gift of the Bronze Bull" is also beautifully done.

Again, in the words of the introduction: "Please believe that the author has had a perfectly lovely time writing of these horrors—this whatever-they-may-be-kind of stories. May you like 'em, too—these people who know no better—these strange brothers of ours."

R. I. S.

METHODS AND PROGRAMS

OUR CONSULTING EDITORS

We print herewith a picture of Dr. Herbert W. Gates and Miss Ruth Isabel Seabury, two educational experts who have responded to the appeal of the *Missionary Herald* for wisdom in connection with this department of Methods and Programs. Dr. Gates and Miss Seabury are willing to allow us to call them "Consulting Editors." They have already given the *Herald* the benefit of their wisdom on several questions, and doubtless as the months go by they will be of untold benefit to our readers who are particularly interested in educational methods and programs within their churches, Sunday schools, and young people's societies.

Dr. Gates is Secretary of Missionary Education of the Congregational Education Society, and is generally acknowledged a leader in interdenominational circles. Miss Seabury, besides being the Young People's Secretary of the Woman's Board of Missions, is chairman of the Committee on Methods for Children under the Federation of Woman's Foreign Mission Boards of North America. Both she and Dr. Gates are members of the Children's Literature Committee of the Missionary Education Movement.

We naturally hope that from now on Methods and Programs will contain some one feature each month. Such questions as: What Boys Can Do, Church Projects, Church Training, World Service Schools, etc., will appear more or less regularly because of this assistance that our new Consulting Editors are to render.

MISS RUTH ISABEL SEABURY AND DR. HERBERT W. GATES

Consulting editors of the Methods and Programs Section of the *Missionary Herald*

Congregational House behind Dr. Gates

Thus we go on to better things. The department has not always been as valuable as it should have been. We have been feeling our way. We hope that it will be studied carefully, and that in time it will prove to be of such value that no one interested in missionary education can afford to pass it by.

JAPAN IN THE CHURCH PRAYER MEETING

This winter many churches will consider four programs on Japan in the Prayer Meetings. In this Department a wealth of material is suggested. The two programs suggested for young people, based on Mr. Axling's book, "Japan on the Upward Trail," are closely suited for use in the midweek service. All the suggestions for preparation and discussion are pertinent.

The best possible plan is to start a "Reading Circle." Let a dozen or twenty books be purchased by as many families and friends. Each book can be circulated between two or three persons each week.

Japan is the most prominent mission field on the front page of the newspaper today. The earthquake brought a new note of friendship and sympathy between the two countries.

There may be friends in the congregation, or in the community, who could add talks on Japanese art with travel souvenirs from an Oriental journey. The American Board is ready to suggest further material, especially the October number of the *Missionary Review of the World,* based on Japan (twenty-five cents), and our July Envelope Series. Our pamphlets are at your disposal.

PROGRAMS FOR YOUNG PEOPLE

By Ruth Isabel Seabury

The Plan

To meet the needs of many Young People's Societies which during the winter or during the weeks of Lent desire to hold special courses for four or six or eight weeks, we are offering herewith a series of four programs on Japan, our next door neighbor. The first two programs follow in this number of the *Missionary Herald* and the other two will appear in the February number. The programs are based on the Young People's Book recommended for this year, "Japan on the Upward Trail," by William Axling. The book may be ordered of any of the foreign boards at fifty cents, paper, and seventy-five cents, cloth. The minimum requirement for the giving of these programs is one copy of the book. More, however, will add to the efficiency of the committee and enable more people to be conversant with the material. If possible, it would be a good thing to have one committee in charge of all four programs, and then a number of the committee lead one meeting or the chairman lead all four, assisted generously by the other members of the committee. This plan will be more successful than having a separate committee for each meeting. The ideal, as far as results are concerned, will be accomplished if every member of the committee can read the entire book. This is not, of course, a minimum requirement. It will add to the effectiveness of the programs if an appetite can be created on the part of the members of the society to read the book, but for this it will be advisable to have a few copies available for circulation. Comments from Young People's Societies indicate that the best work is accomplished when the whole group is willing to unbend, to enter spontaneously into the program, taking part in it at least in the discussion, and it is with this in mind that the method here presented is largely that of discussion, introduced in each case by a brief presentation of the topic by some member of the committee in charge. We may test the success of the meetings by the intelligence and warmth of the discussions. It is recommended, however, that we vary the method a little by impersonations or brief dramatic presentations. It is well to note at the beginning that the following additional equipment will make the work easier.

The Year Book of Missions for 1924. 20 cents.
Map of Japan, in outline or complete. (Outline, 25 cents; colored, 60 cents.)
Leaflets on our Congregational work. Send to your own Woman's Board, or to the American Board, for a packet of helps and for either of the above.

The following is the list of subjects for the four programs:—

I. The Trail of the Pioneer Christians.
II. Christianity among the Masses.
III. Christ and the Leaders of Japan.
IV. The Christian Church and Its Present Problems.

PROGRAM I

THE TRAIL OF THE PIONEER CHRISTIANS

1. **Prelude.** Obtain from the audience by a few questions an impression of their general intelligence about our next door neighbor and new ally, Japan. This will create some amusement and show the depth of our ignorance. Do not give the correct answers to the questions, but put down the answers derived from the audience on the blackboard. Where is Japan? What does it look like? How large is it? What is the climate? What form of Government has Japan? How old is its Government? What is its religion? What is the chief thing you know about Japan? (Answers to this may bring out, for example, the fact that the people wear kimonos, or that it is the land of Cherry Blossoms, or that it's the country that gives us a large bulk of our silk.) When the answers have been accumulated on the board, put up the map of Japan and present the correct answers and important facts on Japan. The material for this will be found in pages 1, 3, 4, 10, 14, and 15. In addition to the answers to the questions, bring out very carefully the material on the bottom of page 4 regarding the importance and antiquity of Japanese civilization, and the material on 5, 13, 14, and 15 regarding the rapid and miraculous growth of Japan, and its important place among "the Big Five" nations of the world. Show how since the World War Japan has grown in importance, and bring out the fact, now well known, that the Occident is now Japan's textbook and that she seeks to absorb the civilization of the West.

Note. Do not take too long for this material. This is but a prelude to the main program. It should not take more than fifteen minutes.

2. We now start back into old Japan to glimpse the first entrance of Christianity. We go back to 1549, when Xavier brought Christianity for the first time to Japan. At this point, before the bringing in of the real presentation, let us put in our devotional service. Because the story of the early Christians of Japan is so like the story of the early Christians of the New Testament times, a refreshing of our minds from the New Testament will provide a good introduction.

Good hymns will be "The Son of God Goes Forth to War"; "Faith of Our Fathers"; and "Fight the Good Fight."

Read for the Scripture lesson the story of Paul the First (Paul of the Bible), using for this Philippians 3 : 7-12 and Philippians 4 : 11-13. *Pray* that we may be given intelligence to understand better the progress of Christ in this neighboring land, and that we may be taught sympathy and understanding for the Japanese.

3. **Paul the Second.** Tell the fascinating story found on pages 21–26 in the book. Bring out especially the similarity between Paul the Second as described on page 22 and 23, and Paul the First back in those early days, as a prisoner at Rome. Make impressive Paul the Second's last words, or his one heroic statement, "To die for the Divine Law is not a matter for commiseration." It is much like the utterances of Paul.

Discussion. What was the weakness of Christianity in 1590? See pages 18 and 19. Point out that not all Christians were like Paul and this little band of martyrs. What results would you expect from Christians who joined because of oppression and for the sake of prosperity? Point out that the natural result was the unfriendly attitude of the Government, and that in a way we should not be surprised at the edicts which became well known in the life of Japan at that time. Notice especially the edict on page 31 which was sent into all parts of the outside world, and which gives the viewpoint of the nation toward Christianity in 1590.

4. **Paul the Third and His Friends.** The story of Paul Kanamori and the Kumamoto Band is a thrilling one and should be *told*, using the material from pages 31–37, bringing out especially page 36, the little story of Paul. This account of the Kumamoto Band should be much condensed to a three or four minute story, following it with discussion: "What did Japan most need in the early days of Paul the Third's Christian life?" The two things which should be brought out are general education and Christ.

5. **The Gleam and Its Growing Flame.** The Kumamoto Band found a sympathetic friend in Neesima, the great leader who caught the vision of Japan's need and provided the answer both to the need for education and the need for Christ in his country. If the story of Neesima is familiar to your young people, it may be reviewed in a couple of minutes. It is a fascinating story and occupies the whole of Chapter III. Tell as much of it as there is time for. Bring out the intense patriotism of the man and his determination to get for his country all he felt it needed. The most important part in the Neesima story is the story of results, as found on pages 58–63. Bring out carefully some of these results in the student life of Japan today. You may call this "Neesima's accomplishment." Then have some one report on our own denomination's share in this great work, the Doshisha, Neesima's own institution, which is our Congregational University. It is having its Jubilee this year. There is much excellent material prepared on it, obtainable from the American Board.

Discussion, with which the Program should be closed, ought to follow the following lines:—

What attitudes of the Japanese Government and the people have helped in the growth of Neesima's ideal of education? (Pages 58, 59, and 60.) Why, when many other Christian schools have been given up to become government institutions, does the Doshisha flourish? Should an institution like the Doshisha pass under government control now? Why or why not? (Page 61.) Do the Japanese welcome the Doshisha today? (Page 57.) Quote the fine statement of the President of the Doshisha, opposite page 45.

PROGRAM II

CHRISTIANITY AMONG THE MASSES

1. Open this program with a discussion. If you were taking the message of Christ for the first time to a nation, where would you make your first beginning? This may bring out a variety of methods: some may suggest beginning with medical work; some may suggest preaching to the masses or to the crowds, wherever they may gather; some may suggest working entirely through the leaders of the nation. Allow a little time for this discussion. Bring out in the end that there are three distinct methods, all of which must be used: *a. Masses must be reached. b. Leaders must be reached. c. More leaders must be trained.*

Bring out in discussion why all three are necessary.

2. **Reaching the Masses.** In Japan, as in other countries, all three methods were used from the beginning. Neesima concerned himself largely with the training of leaders. Paul Kanamori occupied himself with the reaching of the masses. It will be interesting in this program to begin by linking it to the program before in the person of Paul Kanamori, Paul the Third. It will not surprise us, after his early courageous days as a student, that he has become "The Moody of Japan" so called, and that he reaches thousands and thousands of people every year. It is nearly impossible for Americans to take in his method, the "Three Hour Sermon," for which he has become famous, and to hear which all Japan gathers in thousands, as we would to a baseball game or a play. In addition to Paul the Third, there is one other leader who has reached the masses in great numbers. This man is Kimura, often called the religious genius of Japan. Have some one tell the story of Kimura, pages 65–73, especially the fact mentioned that Mr. Kimura is still in his prime and has already preached to more than 1,000,000 of his people, and has won personally 40,000 of them to follow Christ. Bring out also Mr. Kimura's favorite passage of Scripture, Philippians 4 : 19.

3. Stop at this point for the devotional service. Read the following verses: Philippians 4, verses 6, 7, 8, 19, and 20.

In the prayer which follows the Scripture, pray definitely for Mr. Kimura in his work, as he has asked that Christians everywhere should pray for him. Pray also for the rest of the men and women who all over that country are seeking to reach the masses, to lift them to a new day.

4. Among the Japanese, for a long time unreached, has been a large number of women in the Empire, millions of them, whom no man has been qualified to reach in the same way as they could be reached by a woman. Have some one tell the story of Michi Kawai, as found on pages 74–78.

5. The material presented in the balance of the chapter should be brought out in discussion form. It will be very effective, and stimulate interest, if two members of the committee, or people especially qualified, are prepared to take the parts of Kimura and

Michi Kawai. Their stories may be told by some one else, and the characters may come in at this point to lead the discussion, or the stories may be told in impersonation form, two young people representing these Japanese friends. Assign to Mr. Kimura and Miss Kawai certain pages from the book, with which they are to become familiar in order to answer questions. To Mr. Kimura, pages 78, 79, 87, 88, 89, 90, 91, from which to answer questions 2, 3, 4, 7, 8, 9, 10, 11, 12. Assign to Miss Kawai pages 74, 77, 79, 80, 81, from which to answer questions 1, 2, 3, 4, 6, and 8. Do not have all questions answered by either all together in one place, but intervene answers by Miss Kawai and Mr. Kimura.

QUESTIONS

1. *Have many of the Japanese women in this new day been given the chance for education?*
2. *Is it true that large numbers from Japanese farms and country villages have crowded into city factories, business and industrial life? Tell us about this.*
3. *Are the cities growing faster on that account? Illustrate this.*
4. *How many women are there in the factories and business?*
5. *What problems in the cities have resulted from the large number of women going into business and factories and from the increasingly crowded condition of the cities? (Bring out here, of course, the poor housing conditions and growth of the city slums.)*
6. *What is the problem of Japanese women in industry and business? (Bring out especially the increased number of tuberculosis victims and immoral conditions that prevail, and lack of proper food, housing and clothing conditions, and the unskilled labor and low wages.)*
7. *What is done for the crowds of men in industry?*
8. *What is done for their families and children in industry?*
9. *What methods are used in the cities for telling the story of Christ? (Speak here of the Social Service Plan, especially such as the work of the Tabernacle, described on pages 78 and 79.)*
10. *What are the new problems of the farm and village?*
11. *What is being done for this need?*
12. *What methods are used in rural work?*

In addition, engage the whole group in discussion as far as possible. Encourage them to ask questions or to raise any point that occurs to them.

Possible hymns for this program will be: "God's Trumpet Wakes the Slumbering World," "Rise Up, O Men of God."

MORE ABOUT THE PROGRAMS

For extending the programs, as is desirable in a number of churches, it will be possible to divide the programs here given to allow more complete discussion, and in addition, it will be even possible to take in some of the interesting lives which have had to be omitted here for lack of time. Program I and Program IV are the best ones to extend or divide. Two programs can be made of these two, making a complete series of six. The first program can then take a background of history and present the situation exclusive of Christianity, Program II then introducing Christianity. In the case of Program IV, material and further suggestions will be given later for expanding it to make two programs.

POSTERS AGAIN

"Advertising Pays." This year it is possible to make excellent original posters. The October number of the *National Geographic Magazine* is rich in pictures, and there are in addition most effective pictures available in the Board offices as a basis for posters. Dennison's crepe paper friezes may also be used for this purpose. A number of magazines will be found helpful.

EXTRA MEETINGS AND SOCIALS

It will add very much to the complete picture of our relation to Japan if we can play with the Japanese and can see something of their fine qualities outside these representative leaders whom we are studying in the programs. For this purpose it would be very interesting to have an exhibit at the end of the series of programs. The exhibit may include a dramatic presentation of Japan, curios, model house, life size or nearly life size, picture material, etc. The Boards would be glad to give suggestions regarding a possible exhibit. It would be a real contribution to the life of the church. If the exhibit is too complicated, it will be perfectly feasible for the Young People's Society as a culmination of their series of programs to present a pageant or play of Japan before the whole church. There are a number of good ones which can be recommended for this purpose. Note especially: "Sunlight and Candle Light" (a long play); "The Way" (a pageant); and three dramatic sketches, "The Pilgrims," "Adoption," and "The Other Point of View."

A Japanese social will be a novelty and add effectiveness to the year's program. At this time we can play Japanese games, eat Japanese refreshments, perhaps include a brief play on Japan, Japanese music, etc.

ON THE WOMEN'S BOOK

PROGRAM IV

By Daisy Colman (I.)

Chapter IV of "The Woman and the Leaven in Japan" Adapted from "How to Use" and "The Bread Line"

Poster suggestion and jingle:

Paste a row of Japanese girls across the poster and tie in the hands of each girl a little white scroll of paper for a diploma.

"Come (date) to award diplomas
To friends in Japanese kimonos."

Hymn: "O Master, Let me Walk With Thee."

Scripture: Luke 9 : 23.

Brave Adventurers: Have some one tell story of first Japanese girls to come to America, and their lives of Christian influence (pages 98–101).

A Message from Miss Tsuda: Page 95.

Kobe College News Items: Brief, snappy bits given by a number of people. ("Kobe College News Letter," 2 cents. *Missionary Herald*, November, 1923.)

Kobe College Assets: "Kobe College in Japan," 5 cents.

Miss Mitani: (a girl in costume) tells of activities and lives of girls who have gone out from Tokyo Christian College, and closes with the last three paragraphs of her valedictory address (page 123).

Prayer: For the Christian colleges, teachers, and student body. Close with Jer. 15 : 16.

Questions:

1. Are the Japanese girls as keen mentally as American girls?
2. What has been lacking in their training?
3. How can that lack be met?
4. Why is Christian higher education for the women of Japan of such vital importance today?

You cannot afford to be without the "Missionary Review of the World" ($2.50 per year). The October All Japan number (25 cents) may be secured from Miss A. E. Nourse, 19 South La Salle Street, Room 1315, Chicago. The "Best Methods" pages alone are worth the price.

THE BOOK FOR CHILDREN

THE HONORABLE JAPANESE FAN

By Mary Lamberton (I.)

Chapter 4. The Honorable Inside-of-the-House

Invitations. Write on red and green paper, cut in the shape of a fish, to represent Japanese carp.

Poster. Cut from dark paper a silhouette of a Japanese house, like the one on page 101, with the stepping-stones. Cut a door, and going into the door and toward it, place pictures of American children cut from magazines. Print below:

Come with us on (date) to call on
Bo Chan, Miss Open Sea, and Mr. Rough River.

Program:

Dress a girl and boy in Japanese costume to represent Miss Open Sea and Mr. Rough River. Let them sing the first verse of "Tell me (us) the Old, Old Story," the children responding with the first verse of "I Love to Tell the Story." Continue with the other verses.

A very realistic Japanese room may be made with screens (pages 85 and 86), and the children taken to call, the leader giving the directions for proper behavior, as given on pages 85–87.

Miss Open Sea and Mr. Rough River must be ready to answer any questions about Japanese schools. The boy and girl visitors must also answer any questions their Japanese friends ask them. Directions for staging a Japanese home and the words and music of several Japanese songs are given in "Our Japanese Friends," by Ruth Isabel Seabury (25 cents).

Memorize the verse given at the end of the chapter, and close with a prayer that all of the Japanese may find the One who can heal their diseases.

THE HOME BASE

The American Board

A Memorial Service for Dr. Frank Van Allen

Prominent in our New Jersey Fellowship ranks the Congregational Church of Glen Ridge; Rev. C. H. Wilson, D.D., pastor. Its list of missionary pastors printed weekly on its calendar, representing the work of three of our Boards,

Dr. Philip DeVargas, Peking, China,
Rev. Arthur T. Evans, Lander, Wyoming,
Prof. Thomas S. Inborden, Bricks, N. C.,

silently reminds all who worship there of the world-wide interests of this church. In its gifts to missions, only two of our New Jersey churches exceed it—Upper Montclair, that leads the state, and Montclair, First.

For twenty-three years the Glen Ridge Church has supported as its overseas missionary the late Dr. Frank Van Allen, much beloved physician of the Madura Mission, South India. It was, therefore, no ordinary occasion when its members gathered on Sunday morning, November 4, to pay their loving tribute to the memory of one whose unselfish devotion had won him such a place in their affections and esteem. Two of Dr. Van Allen's children (both of them physicians) were present at the service. The others, one of whom is at work on her father's field in Madura, were remembered. Pictures of Dr. Van Allen, of the hospital he built and administered, with tributes to his noble character and work from English and Indian officials, were distributed in the pews. Addresses full of intimate reminiscences from his life-long friend, Dr. John S. Chandler, of Madura, and from Dr. Wilson, held the close attention of the audience.

Whittier's lines, beautifully set to music by the organist of the church, Mrs. Fay Davis, breathed out their quiet consolation:—

"Beneath the Shadow of the Great Protection,
The Soul sits hushed and calm.
Bath'd in the peace of that divine affection,
No fever heats of life or dull dejection
Can work the spirit harm.
Not any pow'r the universe can know
Can touch the spirit hid with Christ in God.
For naught that He hath made above, below,
Can part us from His love."

For almost a quarter of a century had the ties been yearly strengthening that bond of this loyal people with their great-souled Missionary Pastor in the far-away land, and no one left the church that day without a keen sense of the grandeur of such a life, and an inspiration to greater personal faithfulness. The church will mark his resting-place by a stone in keeping with Dr. Van Allen's simple tastes, and Dr. Wilson announced that some larger memorial perpetuating the work and influence of Dr. Van Allen was under consideration.

The impressive service—closing with the hymn, "For all Thy saints who from their labors rest"—was one more illustration of the innumerable links—stronger than steel—that are silently binding the remotest parts of the earth together in Christian love and international good will.

Woman's Board of Missions

NEW BRANCH QUOTAS

These are happy days for the Pledged Work Secretary, for each mail brings letters from Branches who are daring to take a new and increased quota for pledged or assigned work in 1924. In accordance with the vote at the annual meeting that $294,000 be assumed by the Branches, it has been necessary to distribute an increased quota of approximately $7,500 among the Branches. Gallantly are some of them assuming this advance. New York State Branch is adding $2,000; Springfield Branch, $1,050; New Jersey pledges $1,000, with the confident expectation of raising more than its new total of $14,300; New Hampshire Branch pledges $1,000 more under the inspiration of its recent Jubilee celebration, and energetic Western Maine Branch jumps forward another whole $1,000. Some of the smaller branches are ready for an advance as large proportionately as some big branches promise. Notable among them is Andover and Woburn Branch, a little Massachusetts Branch which takes on this year a total pledge of $11,000, a gain of $600 over last year's. This Branch has practically doubled its pledged work since 1921. Space forbids mention of all gains promised and of enumeration of Branches which cannot add quotas because they are already identical with apportionment figures.

DAY OF PRAYER FOR MISSIONS

March 7, 1924

The first Friday in Lent is observed annually throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, through a joint committee, each year publish a program for this interdenominational observance, the theme for this year being "The Spirit of Power."

A card entitled "A Call to Prayer" has been issued as a preliminary aid. This card will be found very useful in preparation for the observance itself. It is small enough to fit comfortably into an ordinary envelope, to be carried in one's Bible or purse or tucked into the corner of the looking-glass on the dresser. Space has been left on the face for local insertion of place, hour, and leader's name, if desired. On the reverse, suggestive topics for prayer are listed, linked to the theme of the program. The card is distributed freely by the various boards.

The program, "The Spirit of Power," is by Mrs. DeWitt Knox, who has so acceptably furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practice, and Power, all hymns and Scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless have the full text. Suggestions as to hours, leaders, speakers, etc., and useful information in regard to the Federation and Council, are printed on the back. The program is priced, as usual, at 2 cents each, $1.50 per 100.

If no one has taken the initiative in your community toward planning for the observance of the Day of Prayer for Missions, will you not see that the leaders in the various denominations are called together by the first of February to formulate plans? All publicity opportunities should be used, such as printed church calendars, bulletin boards, pulpit notices, local press items, posters, announcements at all meetings and gatherings, religious, civic, and social. Pen and telephone should be utilized to invite friends and neighbors to the observance. "A Call to Prayer" could be enclosed in personal letters to acquaintances for several weeks before the observance. Praying in faith for wisdom in preparation, His Spirit, the Spirit of Power will guide and inspire. Begin praying definitely now!

Send to Publications Department, 14 Beacon Street, for programs and the "Call to Prayer" card, for use in the Atlantic States. The other Woman's Boards will also carry this material.

WENSHAN CALENDAR

A beautiful wall calendar of the Wenshan Girls' School has been prepared by the Elizabeth Perkins Bible Class of the Westbrook Congregational Church. It has many interesting pictures, including the staff of American teachers, also statistics about the School, which in 1924 will observe its Seventieth Anniversary. The price of this calendar is seventy cents, one cent for each year of the School's life. The Branches supporting Miss Eunice Thomas, Miss Phœbe Beard, Miss Priscilla Holton, a new young missionary from Raynham, Massachusetts, who has just joined the faculty, or indeed any friends of the School or of Dr. Lora G. Dyer, the attending physician of the students, will desire to purchase copies. It may be obtained from the Publications Department of the Woman's Board or from Miss Mary Skillin, 725 Main Street, Westbrook, Maine. The Western Maine Branch will have it on sale at its January meeting unless the edition is exhausted.

NEW BOOKS ON JAPAN

The Loan Library of the Woman's Board has many helpful and valuable books on Japan for the use of the women in its territory. Among the new ones are: "Japan in Transition" by Loretta Shaw, "Foundations of Japan" by J. W. Robertson-Scott, "Social and Religious Problems of the Orient" by Masaharu Anesaki, "The Faith of Japan" by Tasuku Harada, "What Japan Thinks" by K. K. Kawakami, a well-selected series of articles by representative Japanese on current issues, and a new book just issued by Macmillan—"Japan" by H. H. Powers, the well-known traveler and author.

Books may be borrowed for a period of two weeks without charge, except for the postage. Please address Miss Helen S. Conley, librarian, Room 508, Congregational House, 14 Beacon Street, Boston.

Rejoicing at Capron Hall

During the furlough of Miss Katie Wilcox, of Madura, she presented to the New Haven Branch —which supports her—the dire need of Capron Hall for a new recitation building and the removal of the high school department to a new site, thus relieving the congestion and making proper habits of living possible. In September, the Branch was able to appropriate from a legacy, under the will of Miss Mary Scranton, the sum of $12,000 for the purpose. The good news caused much rejoicing in the school, as is evidenced by a letter recently received by the Branch. We quote: "Your letter of September 25 came this morning. Since reading it, we have found it extremely difficult to keep down to the humdrum of routine. We have felt much more like having a great 'tamash,' which, being translated into good English, means a celebration. This surplus energy created by the good news, however, came into good play as we pored over building plans and once more started out with measuring tapes to see if the little plot of land reserved for this purpose were really big enough. We have pored over those plans and measured that plot of land many times before this, but never with the joy and enthusiasm that was ours today. We do not know how to thank you all, but we know that you do know how very grateful we feel for your gift to Capron Hall. We wish, too, that you could all have been here this morning when Miss Noyes announced the good news to the girls. They clapped their hands with joy, and their faces didn't straighten out into ordinary lines for a long time.

"We are in the midst of investigations for our new site, and somehow we just feel today that the tide has turned, and that all those things that have been weighing us down of late have rolled away, and that the future holds much for Capron Hall. Now we must have those new missionary helpers for whom we are so eagerly waiting, and we are even daring to hope that they, too, will be announced in a letter soon. We feel that it must be so, for we need them so badly."

Woman's Board of Missions of the Interior

1924!

"Mightier than the force of arms or the barriers of isolation is the conquering march of an idea, a movement whose time has come."

1924 has been ushered in, and with it the convincing, challenging idea that a definite part in the onward, upward march of nations belongs to the Congregational women of the Interior States.

In evolutionary China thousands of wide-awake girls, future leaders in the new epoch of this old nation, are seeking a Christian education in W. B. M. I. schools. Day after day sick old women, victims of pagan prejudice, hobble to our mission hospitals, while out in far-away districts, mothers and children, frightened by bandits, flee to missionaries or seek a Christian house of worship.

In Japan brilliant, promising college students, loyal evangelistic workers, and beautiful little children look upon the W. B. M. I. as their American mother.

In India literally millions of women and children are seeking a way out of the bondage of ignorance and caste through the leadership of women trained in W. B. M. I. centers.

In the Near East refugee pupils and heroic women, saved from massacre and starvation, have become the charges that we must keep.

In Africa black-skinned maidens, coming out of the darkened background of their past into a future of promised light, grope toward our missionaries for help and guidance.

These are they with whom we share the best of our Christian civilization—they who under the direction and with the assistance of our missionaries are "creative forces" for a better, purer, kindlier world.

Will the idea that the W. B. M. I. has a unique and definite responsibility to other nations penetrate to the depths of our hearts and souls in the year that has just dawned?

Mary D. Uline.

New Officers

Miss Elizabeth J. Hurlbut was elected, at the Annual Meeting, to the position of Assistant Treasurer. She is no relation to Mrs. S. E. Hurlbut except in her qualifications for this work. It is a curious and beautiful coincidence that has brought them together in this particular task.

New members of the Board of Managers are Mrs. Herman C. Cooper and Mrs. Earl L. Hayward, both of Chicago.

Helpful Home Folks

A new missionary writes: "The people at home certainly surprised me. They were interested with every detail of my going. I really believe the young ladies are beginning to get interested in missions as a result of my going.

"The Ladies' Missionary Society and the Loyal Daughters had a joint meeting just before I left, and they presented me with fifty dollars in gold. Two dollars came in later. I am going to use it for my typewriter. I thought that if they gave me enough to get a kodak they would be doing wonders, and here they did more than twice as much. They voted to have a joint meeting at that time each year in my honor. Several people gave parties for me and I felt like a bride being showered."

A Brief Appreciation of Mrs. Williams

The tidings that on the evening of October 5, 1923, Mrs. E. M. Williams, widow of the late Rev. Edward M. Williams, of Northfield, Minnesota, passed from the scenes of earth to enter the presence of Him who said, "Where I am, there shall ye be also," will bring grief and a sense of personal loss to a large circle of friends. Mrs. Williams had many talents invested for her Master, that on His return He may receive His own. Those who knew her recognized her talent for generous, sincere friendship, and valued her friendship as a force for larger Christian service in their own lives. She was a woman of strong mentality and attractive individuality, a self-reliant thinker, and had an unfailing sense of humor, which often brought a bright bit of cheer to weary workers. She loved the Old Testament and seemed intuitively to comprehend and receive strength and inspiration from the deep teachings of the prophets.

For nearly a quarter of a century Mrs. Williams was in different ways officially connected with the Woman's Board of Missions of the Interior, a beloved and efficient worker in whatever department the providence of God called her to work. She not only gave untiring service, but, while not a woman of large wealth, her gifts to the treasury were both generous and joyful. The W. B. M. I. gives thanks for the inspiration of her life.

Several years ago when a beloved co-worker went to the heavenly home, Mrs. Williams wrote a friend, "How glad the friends in heaven must be to see her!" Now we say, "How gladly Mrs. Williams's friends in heaven will welcome her!"

Mrs. Moses Smith.

Friday Morning Meetings

For the past few weeks the women of Chicago churches and vicinity have had the privilege of hearing stirring messages at the regular ten o'clock Friday meeting.

In October we were most fortunate in having Miss Jane Addams, of Hull House, give some of her impressions of the Orient and the work of missionaries in the Far East. She spoke particularly of social conditions among women, referring to the complex problems arising in countries where there was a plurality of wives. She gave special credit to the missionaries for steps taken to legalize monogamy in China, and to the influence of Chinese Christians in this respect. Miss Addams also emphasized the growing consciousness of nationalism everywhere, especially in India, and the part the missionaries must play in the development of leadership to meet the needs of a new day. She paid particular tribute to the great work done in schools for girls throughout the Orient, and was glad for the wisdom of missionaries in their recognition of the great need of training leaders.

At a later meeting Mrs. Stanley Wilson (Anna Lane), formerly of the faculty of Yenching College, dealt in a telling way with the problems in the education of Chinese young women. She said, "No college girls in any country have more religious, social, and personal problems to contend with than the Chinese college girl."

Another recent speaker was Mrs. Harry Austin, of First Church, Oak Park. Mrs. Austin has recently returned from a trip to the Orient. She gave us an excellent outline of the chief characteristics of India's religions, and acquainted us with unfamiliar parts of the Empire. Those who heard her will not forget her brilliant word picture of the streets of Jeur—such joyous masses of color "going down the streets," brilliantly-laden, "high-minded" camels, brilliant strips of red-dyed cloth marching along, in the native process of drying by means of being carried for many blocks. India was ablaze with color; India was full of natural beauty; India was unsurpassed in some of its architectural glories; India had culture and ancient educational and religious ideas. But in the midst of her brilliancy she teemed with millions of suffering women, millions of pathetic child wives and widows, and millions of sick, ignorant souls.

A few weeks ago we welcomed Miss Anna Daniels, daughter of the President *Emeritus* of the Woman's Board of Missions. Miss Daniels and Miss Alice Clark, the daughter of our own President, sailed on the same steamer to Turkey in 1919, where both were engaged in Near East Relief work. Miss Daniels told us in a remarkably interesting manner of the great constructive work done by the Near East Relief among over 100,000 children. She vividly illustrated her talk with stories of boys and girls whom she had personally rescued from death and despair.

New Publications

1923 Supplement to "The W. B. M. I. at Work," including list of missionaries brought up to date. Free.

For That Christmas Box. List of things desired and directions for sending. Also list of hospital supplies desired. Free.

Kobe College News-Letter. Some paragraphs from Dr. DeForest's most recent letters. Illustrated. Free.

Program Topics for 1923–24. Free.

Yenching College, Peking, China. Completely revised and beautifully illustrated. 5 cents.

1924 Study Books

1. *Creative Forces in Japan,* Galen M. Fisher.
2. *The Leaven in Japan,* Charlotte B. DeForest
3. *Japan on the Upward Trail,* William Axling.
4. *The Honorable Japanese Fan,* Margaret T. Applegarth.

We call your especial attention to the fact that the above study books and various helps, maps, pictures, "How to Use," etc., can be secured from Miss Annie E. Nourse, 19 South La Salle Street, Chicago. There seems to be some misunderstanding as to where orders should be sent. Please order direct from the W. B. M. I.

At Indianapolis

Miss Mary D. Uline, Home Secretary, Miss Augusta S. de la Porte, Secretary for Young People's Work, and Mrs. Lydia Lord Davis, Secretary for Thank-Offerings and Goals, are representing the W. B. M. I. at the great quadrennial Student Volunteer Convention in Indianapolis, December 28 to January 1. Of the Board's missionaries, Miss Martha S. Wiley, Foochow, and Miss Gladys Williams, Taiku, are present; and another welcome member of the group is Mrs. Florence B. Lindstrom, formerly of Bombay and now Secretary of Young People's Work for Minnesota Branch.

Kansas Branch Meets at Wichita

The Annual Meeting of the Kansas Branch, W. B. M. I., was held in connection with the meeting of the Kansas W. H. M. U. in the beautiful United Church of Wichita.

A fine Executive Committee meeting was held, at which plans for the new year's work were freely discussed. This one meeting proves to us the advisability of having our state meeting follow the annual meeting of the Board.

A dramatization (thanks for the hint, Ohio) called the "Waiter's Union," was cleverly given by the officers of the Branch. As each officer came to the platform and greeted the President, she was introduced, and then gave her year's report. Each newcomer was asked to "wait" with the rest, and finally, as a climax, the treasurer came in and gave the report for which they were all "waiting."

Kansas did not make her state goal, but she did make the greatest gain over last year of any state in the Interior.

We were fortunate in having with us Miss Alice Huggins, of North China, who gave a splendid address on "Workers in the Celestial Kingdom"; also Mrs. Homer Grafton, of Kyoto, Japan, whose word pictures, as well as the pictures from the screen, made more real to us Japan and her need, and the part we should have in the work in Kobe.

Mrs. Lydia Isely Wellman conducted the consecration service for the new and reëlected officers. The prayer of consecration was voiced by Mrs. C. G. Hamilton.

May Lytle Flickinger.

Michigan's Fiftieth Annual Meeting

Michigan Branch held its Fiftieth Annual Meeting in Ann Arbor, November 6 to 8. Among the many interesting things on the program was a stereopticon lecture by Mrs. Stevens, presenting pictures she had taken during her recent two years in China. The International Banquet held at the Michigan Union included toasts by a number of foreign students—a Chinese young man, a young lady in costume from the Philippine Islands, a Japanese girl formerly associated with Grace Stowe at Kobe College, and music by a Chinese quartet and by a South African student.

We were particularly fortunate in having with us our own Michigan missionary, Grace Stowe; also Mrs. Elinor White Chamberlain, formerly at Kobe College. Perhaps the most inspiring hour was the Service of Intercession by Mrs. Russell, of Muskegon. A Symposium of Ideas proved very helpful. Mrs. Osbornson brought greetings from the Board Rooms and a very clear explanation of the apportionment question, and Miss de la Porte, of Chicago, conducted a Young People's Hour. Various reports showed a large increase in thank-offerings this year, many societies contributing to White Cross work, and interesting letters received from our missionaries.

Michigan Branch was glad to welcome as its new President Mrs. Marion L. Burton, of Ann Arbor; and to place upon Mrs. George A. Davis, always so faithful to Branch interests, the title of President *Emeritus*.

Mrs. R. Rex Stanchfield.

Jubilee Celebration—Ohio Branch

The Ohio Branch of the W. B. M. I. celebrated its Jubilee at Hough Avenue Church, Cleveland, November 7 and 8.

It is really a Double Jubilee, for Ohio is looking forward to the Jubilee of Kobe College in its plans to raise $25,000 for an Ohio Building.

Ohio Branch has large reason for thanksgiving in the strong beginning of the Kobe fund, in the completion of the apportionment of $38,000 for regular work, in total receipts for the year of over $46,000, and in the safe return of her President, Mrs. Brunner, from a seven months' trip in China and Japan, narrowly escaping the destruction of Yokohama.

The chief program features were an evening address by Dr. Brewer Eddy; two addresses by Mrs. Brunner; a morality play on the appeal of Missions to the Church Worker and the Careless Observer; and demonstrations of the work of Glory Kindergarten, Kobe Academy, and Kobe College. Mrs. Lee and Miss Lamberton brought helpful messages from the W. B. M. I. rooms.

The Jubilee luncheon brought words of congratulation from representatives of various groups, including graduates of Kobe College, Yenching, and the Samokov School.

Announcement was made of the beginnings of a fund for an Ella Gibbons room in the Kate Ford Whitman Hospital, in Fenchow, Shansi. Mrs. Gibbons, for twenty-two years faithful corresponding secretary and moving spirit of Ohio Branch, was associated with Mrs. Whitman during her presidency of the Branch.

Clara Little Simpson.

GOALS FOR 1924

Dear Friends: The new year is beginning, and you and I are at our task, which is our very life. You have been studying, I am sure, the tabular report in my last letter, which tells of the success of the Goals last year.

The Goals this year are stated in a different and more comprehensive form, giving more opportunity

for individual thought and application. The object is that the work done in the woman's auxiliary and the young people's organization shall spread by the contagion of an energized enthusiasm throughout the whole church membership.

Goal I, PRAYER: In the women's auxiliary, in the young people's organization; thoroughly developed, perhaps in the hands of a committee; regular and definite *time* given in the auxiliary, the young people's organization, the entire church; prayer for *specific needs*, of the Board, of missionaries, of the local church; *answers* to prayer recorded and rehearsed publicly; that prayer, by being specific and prepared for, may be a real, vital force, not for a group in the church, but for the entire church.

Goal II, APPORTIONMENT: For the women, for the young people, for the entire church through the Every Member Canvass; a real business in every way; pledges made early; amount sent in quarterly; never again such crushing work by a few individuals at the end of the year to save the day.

Goal III, EDUCATION: A whole program of education; not a mere haphazard program, but one carefully planned for the whole year; a comprehensive survey of modern missions throughout the world—not merely what they mean to the non-Christian world, but what they mean for the churches at home; not only the broad sweep of it, but the detailed study of the work of our individual missionaries; this work presented month by month before the women and the young people, and ultimately its presentation in a big, telling way before the whole church.

Goal IV, SERVICE: In schools where religious education is carried on by experts, and in groups of women using the most up-to-date methods, it is found that Service is the natural outcome of Education, and that Service stimulates Education as well. The success of the educational program of your church will be measured by your service; partly, perhaps, by the literal works of your hands.

Goal V, GIFTS: This is the climax and culmination. Gifts after the apportionment is paid; the Thankoffering, of course (Dr. Herring called it "too old and established a custom to be tampered with"); life memberships; conditional gifts; a great gift of love, expressed in any and every form.

Your church will want to reach every Goal, so as to light each candle in your candelabrum at your annual meeting. And if each Goal has been met by 50 per cent of the churches in your Association, then each candle in the Association's candelabrum can be lighted at the annual meeting of the Association. And so of the Branch and of the Board.

A new year's work on an enlarged basis: education, service, gifts. Let us "ask great things from God and attempt great things for God," strong in the words of Paul to Timothy (2 Tim. 1:7): "For God hath not given us the spirit of fear, but of power and of love and of a sound mind," and offering the prayer contained in our hymn, "Hasten, Lord, the glorious time."

Yours for Victory,

LYDIA LORD DAVIS.

Woman's Board of Missions for the Pacific

A FORWARD LOOK

We come to the New Year under the inspiration of our Jubilee. The survey of the past few months has put us upon a new height, and from that vantage ground we see not only our opportunities, but the scope of the work as a whole. We have learned to know our constituency, and the joy of working together in a world task which our pioneers had grounded upon a good foundation. We would show our gratitude for the blessings of the past by entering upon the task just ahead with vigor and enthusiasm, with earnestness and efficiency.

1. There is the call to the important work of Missionary Education for all the church all the time. Just now the study is Japan; before the year is over, it will be China. What a wealth of material there is at hand, wonderful, rich, and rewarding! Especially upon this Coast, we may profit by personal acquaintance with our Japanese churches and Sunday schools, putting on pageants together and extending courtesies that will be most happy for all, leading to a better understanding of background as we face together the problems which are equally ours.

2. We have still a great work in increasing the membership in our auxiliaries. In some churches the new member automatically becomes a member of the woman's organizations, and finds her place without being sought. If our machinery is complex, suppose we simplify it, and save time for that which counts.

3. The raising of the State Apportionment which includes our goal is the task of the hour. System and enthusiasm, prayer and courage will do it; and with it all subscribed, we shall have just so much more opportunity for fellowship and outreach in our own churches and communities.

GODSPEED FOR A NEW WORKER

The steamship *President Cleveland*, upon its November sailing from San Francisco, took a large group of accomplished young women going out under the Women's Foreign Missionary Societies for their appointments in the Orient. Among them was Miss Grace Shawhan, of Longmont, Colorado, going to join Miss Bertha Allen and Miss Kathleen Phillips in the Union Kindergarten Training School, at Foochow. A graduate of Ohio Wesleyan, with Kindergarten Training at Decatur, Ill., she added to her experience a year of teaching in her home town. Influenced by an address by Mrs. Sherwood Eddy to give her life to India, when the call came to Foochow, it was not easy to right-about-face, but she had the consecration to make the change. Letters and pictures from Miss Bertha Allen have led her to see how attractive the union work in Foochow really is, and she is truly glad to go to the Happy City, to live with the "happiest girl in the world," as Miss Allen so often signs herself.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT FOR NOVEMBER, 1923

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fd.	TOTALS
1922	$39,908.87	$2,916.50	$1,379.75	$1,160.35	$500.00	$1,685.00	$47,550.47
1923	45,782.33	2,950.26	1,654.02	7,200.67		2,423.22	60,010.50
Gain . . .	**$5,873.46**	**$33.76**	**$274.27**	**$6,040.32**		**$738.22**	**$12,460.03**
Loss					$500.00		

For Three Months to November 30

1922	$85,272.24	$13,525.80	$2,382.21	$132,180.32	$2,200.00	$6,603.25	$242,163.82
1923	82,864.24	10,585.10	2,623.57	144,180.58	11,000.00	8,304.97	259,558.46
Gain . . .			**$241.36**	**$12,000.26**	**$8,800.00**	**$1,701.72**	**$17,394.64**
Loss	$2,408.00	$2,940.70					

Receipts Available for Work of Woman's Boards and Other Objects
For Three Months to November 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Misc.	TOTALS
1922	$162,822.15	$38,925.04	$2,072.43	$203,819.62
1923	170,099.68	88,548.01	2,095.89	260,743.58
Gain	**$7,277.53**	**$49,622.97**	**$23.46**	**$56,923.96**
Loss				

FINANCIAL OUTLOOK

Three months have gone and it is possible to form some sort of judgment as to receipts for the current year. The annexed table shows decided gains for November, the total being $12,460, of which $5,873 is credited to the churches. Without the November giving, this record would have been a little discouraging. As it is, the three months' record brings us a total gain of $17,394.64. If this rate should be continued through the year, it would advance our receipts above those of 1922–23 by about $69,000. This would just about cover the appropriations and estimated extra costs of the year, and allow a slight reduction on the existing debt. We are hoping and striving for something better than that.

What are the prospects? On the negative side, is the reduction of the Board's percentage under the Apportionment Plan from 28 per cent in 1923 to 24 per cent in 1924. This cut of 4 per cent was considered to be necessary when the schedule was made out by the Commission on Missions, in order to allow for the coming of the Educational Foundation upon the Apportionment, and for a better support of our retired pastors. Should the churches raise the long desired $5,000,000, this adjustment among Congregational interests would not work a hardship, so far as existing American Board enterprises are concerned. On the basis of $3,000,000 actually given, it may mean a financial crisis of serious proportions.

On the positive side, are the new plans of the Commission on Missions, the better organization of our State Conferences, the growing spirit of cooperation among the churches, and the steadily gaining appreciation of foreign missions as the mightiest factor in the world today in the direction of a social and spiritual order.

Striking a balance between these factors con and pro, where are we likely to come out? We pass the problem to the readers of the *Herald,* and to the churches they represent. In our opinion, if a forecast is desired, we are warranted in believing that the loss through Apportionment percentage should be made good by the increased giving of the churches, plus a lot of personal loyalty on the part of friends who watch the Board's needs, and stand ready to help when the situation so requires. May the months of 1924 prove that our prophecy is overtimid rather than overbold.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, October 18–November 30, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	Totals
1922 ...	$13,301.38	$1,374.65	$714.04	$8,661.22	$183.91	$24,235.20
1923 ...	14,447.49	2,890.59	523.00	10,789.55	91.56	28,742.19
Gain ...	**$1,146.11**	**$1,515.94**		**$2,128.33**		**$4,506.99**
Loss			$191.04		$92.35	

The gifts reported above give us a hopeful start for our new year. With the higher goal of $294,000 before us, we are happy to have a gain in the first month. In this, the most active season in our church work, our effort must be to develop a general understanding of the missionary enterprise, and also such a definite interest in the work as shall enlist the support of every woman. Work done in this way for the whole apportionment lays a firm foundation for permanent loyalty to the cause.

THE W. B. M. I. FINANCIAL STATEMENT FOR NOVEMBER, 1923

Receipts Available for Regular Work

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	Totals
1922	$9,087.12	$2,671.12	$506.08	$1,091.61	$400.40	$13,756.33
1923	7,608.99	2,998.29	275.10	1,071.20	370.74	12,324.32
Gain		**$327.17**				
Loss	$1,478.13		$230.98	$20.41	$29.66	$1,432.01

The W. B. M. I. notices with regret that our row of figures is in the wrong column—loss instead of gain. Let us work from now on so that this report shall be the only one of our 1924 statements of which loss must be written.

It is only by whole-hearted support of our entire missionary program at home and abroad that we Congregational women can make our New Year's greetings to one another come true. Remember it is after we have rejoiced together over the birth of Christ that we say, "A Happy New Year to you."

RAILWAY STATION REFRESHMENTS IN INDIA

MISSIONARY PERSONALIA

Concluded

Miss Alice Gwinn (P.) expects to be in Kobe this winter, where the Language School will probably be held. She was in Karuizawa at the time of the earthquake, and when able to return to Tokyo, found her possessions had not been seriously damaged.

Dr. and Mrs. Phillips Greene, who recently resigned from the Board's staff in Turkey because of the drastic law of the Turkish Government against American doctors, were at Yokohama on the day after the earthquake. They were *en route* to Changsha, China, to serve on Yale's hospital staff there. After interesting experiences in Japan, rivaling those of Turkey, they are now under the fire, we understand, of Chinese armies contending for the mastery of the Province of Honan. Thus, for them, history repeats herself.

Aaron W. Downs, of Japan, with Mrs. Downs, has taken up work in Niigata, one of the old stations of the Board long vacant because of the lack of missionaries to man the entire field. He has finished his studies at Tokyo, done a considerable amount of work in Maebashi, and is now placed at Niigata by the vote of the directors of the Kumiai Church and of the mission. Mr. Downs, during the summer, conducted a boys' camp on Mt. Akagi, fifteen miles from Maebashi. The boys were taken from the Middle School of Maebashi. They were members of Mr. Downs's Japanese Bible study class. They all found camping a rare experience, but things worked well. The boys did their own work, planned all the buying and transportation, cooked the food, including that of Mr. Downs, and had a good time of fellowship generally.

Mr. Downs found that, from one point of view, he gained a great deal. He puts it this way: "From a selfish point of view, gaining a knowledge of the language, nothing could beat it, for not a single one of the boys could understand what I said in English. If I really wanted to say things that would be heard, I had to talk Japanese." He got a great deal more, however: an intimate glimpse of Japanese young men as they actually live. He found them "a fine sort, more quiet and more easily controlled than a group of American boys of the same age. Camp discipline was not such a problem as it would be at home." There were "no shirkers, no grumblers, no rascals; on the whole a fine lot." Four of these boys were Christian, and four were not; but "the camp seemed to take it for granted that sooner or later, when they, the boys, had time to study a bit and think things over, all would become Christian."

Mrs. Florence B. Lindstrom (2435 Fifteenth Avenue, South, Minneapolis), widow of the late Emil Lindstrom, of the Marathi Mission, is now Traveling Secretary for the Home and Foreign Women's Boards of Congregational Churches of Minnesota. She began her work September 1, and spends twenty-eight days of every month on the road. Thus she is able to continue the missionary work that she and her husband gave themselves to when they offered themselves for service in India.

Miss Clara H. Bruce (B.), Wellesley, 1905, Marathi Mission, arrived in America, October 12, for her second furlough. Miss Bruce has been principal of a large school for girls, aptly called "the Fortunate Four Hundred." She plans to make her headquarters in the vicinity of Boston and will spend some time visiting friends, as well as speaking.

Here is an instance of the wisdom of a missionary and of the wise way in which he sets it forth. It comes in a letter of Edward H. Smith, of Ingtai, Fukien, China, under date of July 31, 1923: "The old fact remains—a humble, devoted passion for Christ and service and love for men are fundamental characteristics for all missionaries even in this day. Specialists—yes—but this kind!"

Here is an editorial item from *The Indian Social Reformer*, a weekly paper published in Bombay, K. Natarajan, editor. The item is headed, "*A Call for an Indian Lady Doctor*," and reads: "We trust that some Indian lady doctor, with experience among the women of Northern India, will volunteer for work among Indian women in Fiji."

Mrs. Alice Browne Frame (B.), President of Yenching College, tells of constantly receiving pitifully urgent requests for more teachers than the college can graduate students. She writes: "A little group of some of the finest girls, who had been in college for two years only, came to say good-by in a rather final sort of way. 'But aren't you returning in the fall?' I asked in surprise. 'Oh, we feel as if we could not bear *not* to come back—some day!' said one of them, winking suspiciously hard, 'but back in our home schools they just can't wait any longer for us. After all, we've had a lot, here in Yenching, if it has only been for two years.'"

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TO THE MISSIONARIES

You are doubtless pleased with President Coolidge's first message to Congress, delivered December 6. Like the rest of us here, you like its courage, its clarity, its conviction. Judging from what I have read in your letters and have heard from your own lips, you support the idea of a World Court. We can all plead with the President, too, that these great moral issues pertaining to America's entrance into international organizations should by no means become a matter of partisan politics.

I for one, however, cannot agree with the President when he says that "our country has definitely refused to adopt and ratify the covenant of the League of Nations," unless, perchance, he means by this the fact that our Senate did not ratify the Versailles Treaty. The election of Mr. Harding, to my way of thinking, did not express the mind of the country upon this particular question. I can name too many advocates of the League who voted for Mr. Harding, to believe that the country as a whole made that the paramount issue in the last election.

Nor is the question of America's entrance into the League "a closed incident," as President Coolidge believes, though I am not so sure but that his statement will tend to close the door into the present League and even to lock and bar it. Generally speaking, the divine peace-principle, such as an association of nations for co-operative purposes is undoubtedly based upon, is irresistible in its working. As a Christian the President believes in this principle and Christian America generally will follow it, after the distrust of the present League is outgrown.

Howbeit, whether we all agree with the President or not on these questions of the League and the World Court, we do all unite in hearty approval of his championship of idealism and of America's spiritual mission to the world. We can take new courage for our tasks abroad because of the powerful influence of this presidential message.

Why not hang this in a prominent place in your own missionary workshops :—

> "Our duty now is to help give stability to the world. We want idealism. We want that vision which lifts men and nations above themselves. These are virtues by reason of their own merit. But they must not be cloistered; they must not be impractical; they must not be ineffective.
>
> "The world has had enough of the curse of hatred and selfishness, of destruction and war. It has had enough of the wrongful use of material power. For the healing of the nations there must be good will and charity, confidence and peace. The time has come for a more practical use of moral power, and more reliance upon the principle that right makes its own might. Our authority among the nations must be represented by justice and mercy. It is necessary not only to have faith, but to make sacrifices for our faith. The spiritual forces of the world make all its final determinations. It is with these voices that America should speak."

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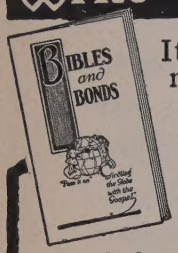

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